UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

A Monthly Magazine, issued the first of the month by
UNITY SCHOOL OF CHRISTIANITY (Incor.)
Tenth Street and Tracy Avenue, Kansas City, Mo.

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.
SUBSCRIPTION PRICE, ONE DOLLAR PER YEAR.

VOL. 52 KANSAS CITY, MO., FEBRUARY, 1920 No. 2

# STRENGTH AND ALLIED FACULTIES

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When the strong man fully armed guardeth his own court, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armor wherein he trusted, and divideth his spoils. —*Luke 11:21.*

THIS illustration by Jesus of a strong man being overcome by a stronger, is given in three of the gospels, Matthew, Mark and Luke. It is usually interpreted as illustrating in a general way the overcoming of evil. But the peculiar identification of the strong man in his court, or house, and the necessity of overcoming him, hints at a deeper significance. One who has studied man as an aggregation of personalities locates the strong man referred to. He is one of the twelve foundation powers that make up the manifest man. Among the disciples of Jesus he was designated as Andrew, brother of Peter. The Greek meaning of Andrew is *strong man.*

The development of the natural world from coarser to finer types in vegetable and animal life, is paralleled in many respects in the unfoldment of man. The source of everything is in the realm of ideas; a knowledge of this, coupled with faith in the working power of the things that cannot be seen, makes man greater than all

other expressions of Divine Mind. However, this mighty jump in the manifestation of the law of mind evolution, does not relieve man of the necessity of refining and transmuting the various types of man which he has brought forth, and of which he is the epitome. Man is constantly making man and breathing into his nostrils the breath of life. This man exists in the subconsciousness as a multitude of men: The wise man and the foolish man, the kind man and the cruel man, the loving man and the hateful man, the stingy man and the generous man, the hungry man and the full man, the happy man and the troubled man, the weak man and the strong man, the good man and the bad man, the live man and the dead man, the poor man and the rich man, the timid man and the courageous man, the sick man and the healthy man, the old man and the young man, the erratic man and the sane man. These, and a thousand other types of man as active personalities, occupy the consciousness of every human being, whether man or woman. Every male has within him the female and every female has within her the male. This fact is admitted by physiology, substantiating the record in Genesis of the ideal creation of man as "male and female," and his expression in Adam and Eve, as the male and female in one man. This was corroborated by the Great Teacher when he said, "Have ye not read that he who made them from the beginning made them male and female?"

The "strong man fully armed," referred to by Jesus, is in the subconscious. In the natural man he manifests as physical strength, but in the regeneration he is overcome, his possessions are divided or given to the other faculties, as a nucleus around which the higher forces gather. The "stronger than he" who takes away the "whole armor" in which the strong man trusted, is spiritual strength. The overcoming of Goliath by David illustrates this mastery of the spiritual over the material. Goliath trusted in his armor, which represents the pro-

tective power of matter and material conditions. David, spiritual strength, had no armor nor material protection. His power was gained by trust in Divine Intelligence, through which David saw the weak place in the Goliath armor. Direct to this weak place, with the sling of his concentrated will, he sent a thought that shattered the forehead of the giant. This shows how easy it is to overcome the seemingly strong personal and material conditions, when the mind of the Spirit is brought into action.

David was sure of himself, because he had slain the lion that killed his sheep. This lion is the beast in man; when overcome, or, rather, transmuted to finer energy, it becomes a mighty soul strength.

The life of Samson, as given in Judges, shows the different movements of strength in human consciousness, and its betrayal and end. Samson did all kind of athletic stunts, but was finally robbed of his strength by Delilah, a Philistine woman, who had his head shaved while he slept on her knees. Hair represents vitality. When the vital principle is taken away the strength goes with it. This weakens the body and it finally perishes. Eve took away the strength of Adam in like manner, and every man who gives up the vital essence of his body for the pleasure of sensation commits suicide, as did Samson.

But great strength can be attained by one who trusts in the Spirit and conserves his vital substance. The strength of the Spirit is necessary to the perpetuation of soul and body and to the overcoming of death.

The body has many ganglia, or brain centers, through which the mind acts. We use consciously the brain in the head, only. We should think through every brain cell in the organism, and consciously direct every function in building up the body. When one has attained the mastery of these various body functions through thinking in the brain center that holds the vital energy there as a storage battery, then all deterioration

and decay cease and the body is perpetually renewed.

The strength here treated is not physical strength alone, but mental and spiritual strength. All strength originates in Spirit; and the thought and the word bring the manifestation. "The name of Jehovah is a strong tower" (Proverbs 18:10). We grow to be like that which we idealize. Affirming or naming a mighty spiritual principle, identifies the mind with that principle, and all that it stands for in the realm of ideas is poured out upon the one who affirms. "Be ye strong in the Lord and the power of his might," is a great strengthening affirmation for ourselves or others. Be steadfast, strong and steady in thought, and you will establish strength in soul and body. Never let the thought of weakness enter your consciousness, but always ignore the suggestion and affirm yourself to be a tower of strength, within and without.

The development of man is under law. Creative Mind is not only law, but it is governed by the action of the law which it sets up. We have thought that man was brought forth under the fiat or edict of a great Creative Mind that could make or unmake at will, or change its mind and declare a new law at any time; but a clear understanding of ourselves and the unchangeableness of Divine Mind, brings us to the place where we see that everything has its foundation in a rule of action, a law which must be observed by both creator and created.

Man grows, expands, develops. His development is not primarily under the physical law, because that is secondary. There is a law of Spirit, and the earthly is but the minor showing forth of some of the phases of that law. We begin our existence as ideas in Divine Mind; those ideas are expressed and developed and brought to fruitage, and this expression is the important part of the soul's growth.

Evolution says man evolves; but there is also involution, and that involution is based upon the development

of ideas in mind. What we are is the result of our consciousness, and that consciousness is the result of seed ideas, sown in our minds. When Froebel, the great teacher of children, began his primary school, he thought a long time before he gave it a name. One day it came to him: "A Children's Garden;" so he called it a "Kindergarten." Froebel may not have seen the connection, but in naming his system of educating the children of men, "Childgarden," he was true to the Scripture as given in Genesis 2:8.

That is exactly what humanity is—the Garden of God. Jesus says the "word" of God is the seed, and he gives illustrations of the various places in which the seed is sown, and the results. The seed, or Word of God, is sown in the minds of men, and these seed ideas go through many changes, and they bring forth a harvest according to the capacity of the receiving soil. If you have the will to do the will of God, the exercise of your will in that direction strengthens your will, and you begin to expand in will power. If you have faith in things invisible, there is growing in your mind the faith-seed, and your faith is increased. Every word or idea in Divine Mind is sown in the mind of man, and grows there—according to man's receptivity. "Whatsoever a man soweth, that shall he also reap."

So it is found that all the faculties that exist in the Divine Mind, the Twelve Pillars of the Temple of God, are in this way expressed through the soul and the body of man. Some have claimed that the Bible is a work on physiology. So it is. But it is far more than this—it treats of spirit, soul and body, as a unit. And here is the reason the mere physical students of the body have not understood the Bible. They have looked for descriptions of flesh and bones, when in truth those things have no active existence without the accompanying life and intelligence; and this the Bible incorporates in many symbols and representatives.

Jesus Christ, the Great Teacher, who knew what

was in man, began his evolution with Spirit; he is the "only begotten Son of God," and he is the type which we are striving to follow, not only in spiritual culture, in soul culture, but in physical culture. If you would bring forth the very best that is in you, study the methods of Jesus Christ, and, studying them in all their details, getting at the spirit of everything that is written about this wonderful man, you will find the key to the true development of your soul and body; by carrying out his system, there will be revealed to you a new man, a man you never dreamed of, existing in the hidden realms of your own subconsciousness. This subconscious realm has twelve great centers of action, with twelve presiding identities. When Jesus Christ arrived at a certain place in his development, he called his twelve disciples. This means that when man gets to a point in his development where he should take the next step, and come out of mere personal consciousness into universal consciousness, he begins to select deeper and larger powers—he sends his thought down into these inner centers of his organism, and through his word quickens them to life. Where before they have worked in the personal, now they begin to expand and work in the universal. This is the first and second coming of Christ. The first coming is the receiving of Truth in the conscious mind, and the second coming is the awakening and regeneration of the subconscious through the Christ Mind.

Man expands and grows under the Divine Evolution in ways similar to the growth of an industrial plant. As the business expands, it is found that system is necessary. Instead of one man with a few helpers doing all the work, he requires many helpers. Instead of a few workers, he finds hundreds necessary, and in order to maintain system and efficiency, he must have heads for the various departments. Scripture symbology gives these heads of departments in man's consciousness as Twelve Disciples.

Each of these twelve department heads has control

of certain function in soul or body, and they work through an aggregation of cells called by physiology *ganglionic centers.* Jesus, the *I Am*, or central identity, has his throne in the top-head, where phrenology locates spirituality. This is the mountain where he so often went to pray. The following is a rough outline of the Twelve Disciples, the faculties which they represent, and the cell-centers at which they preside:

Faith—Peter—center of brain.

Strength—Andrew—loins.

Discrimination or Judgment in Substantials—James, son of Zebedee—pit of stomach.

Love—John—back of heart.

Power—Philip—root of tongue.

Imagination—Bartholomew—between the eyes.

Understanding—Thomas—front brain.

Will—Matthew—center front brain.

Order—James, son of Alphæus—navel.

Zeal—Simon the Canaanite—back head, medulla.

Renunciation or Elimination—Thaddæus—lower part of back.

Appropriation or Life Conserver—Judas—generative function.

The names of these faculties are not arbitrary—they can be expanded or changed to suit a broader understanding of their full nature. For example, Philip, at the root of the tongue, governs taste; he also controls the action of the larynx, also all *power* vibrations. So the term *power* expresses but a small part of his official capacity.

The first disciple that Jesus called was Peter. Everybody knows that Peter represents faith. Faith in what? Faith in things spiritual. Faith in God. We begin our religious experience, we begin our unity with the Divine Mind, by having faith in that Mind.

Faith in the marvelous unseen, quickens spiritual understanding. Peter believed that Jesus was the Messiah, and his faith opened his spiritual discernment,

and he saw the living Christ back of the personal mask worn by Jesus. When asked, "Who do men say the Son of man is?" the disciples, looking upon personality as the real, said, "Some say John the Baptist; some, Elias; and others, Jeremiah, or one of the prophets." Then he appealed to their own inner understanding and he said, "But who say ye that I am?" Simon Peter only answered, "Thou art the Christ, the Son of the living God."

This discernment of the reality of man's origin and being, is the only enduring foundation of character, or *ecclesia* (the original Greek of "church"). It was to this faith in the understanding of the real being of man, that Jesus gave power in earth and heaven. It was not to the personal Peter that Jesus gave the keys to his kingdom, but to all who through faith apply the binding (affirming) and loosing (denying) power of Spirit in the *earth* or substance consciousness. Right here and now the great work of character building is to be done, and whoever neglects these present opportunities, looking forward to a future heaven for better conditions, is pulling right away from the kingdom of heaven within.

People who live wholly in the intellect deny that man can know anything about God, because they have not quickened faith. The way to bring forth the God presence, to make yourself conscious of God, is to say, "I have faith in God; I have faith in Spirit; I have faith in things invisible." And those affirmations of faith, that praise to the invisible God, the unknown God, will make God visible to your mind, and your faith faculty will be strengthened. In this way the faith disciple is called and instructed spiritually.

When a center loses its power it should be baptized by the Word of the Spirit, the Water of Life. We are told in the Scriptures that Philip went down to Gaza, and there baptized the eunuch, and that Gaza is "a desert place." Now, Gaza—if you will examine your Bible Helps—means a "citadel of strength." It refers

to the nerve center in the loins, where Andrew—*strength*, reigns. "Lo now, his strength is in his loins" (Job 40:16). Gaza is the physical throne of *Strength* as Jerusalem is the throne of *Love*.

The back grows weak under the burden of material thought. If you are given to pains in your back, or to periods of easy exhaustion under strain, you may know at once that you need treatment for freedom from material burdens. Eliminate from your mind all thought of the burdens of the world, the burdens of your life, and all seeming labors. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The fact is that we are pressed upon by ideas of materiality. Thoughts make things, and these material ideas that are pressing upon us, are just as substantial in the realm of mind as are these material things in the realm of matter. Everything has origin in thought, and material thoughts will bring forth material things. So you should baptize and cleanse with your spiritual word every center, as Philip baptized the eunuch at Gaza. Baptism is cleansing. It always represents the erasing power of the mind. The Scripture says this eunuch was a representative of Candace, Queen of Ethiopia. These all refer to ignorance of things spiritual.

When the baptizing power of the word is poured upon a center, it eliminates and cleanses all material thought, your impotence is vitalized with new life, and your whole subconsciousness is awakened and quickened. The word of the Lord is there sown in your body, and once you sow the word of Truth in any of these centers, the cells of which are like little phonograph records, they take the thought you give them, and carry it through the whole organism. The strength baptism goes to the uttermost parts of the body, and every one of the twelve disciples will, under the Divine Law, feel the new strength.

James the son of Zebedee represents discrimination and good judgment in dealing with substantial things.

James is that in us which chooses and determines. It may be in the matter of food; it may be in the matter of judgment about the relation of forces external; it may be in the choosing of a wife or a husband—in a thousand different ways this faculty is developed in man. Spiritually it is intuition. The judge is apt to get critical and condemn, and then he must call upon his brother John, love.

James and John are brothers, and Jesus called them "Sons of Thunder." These brothers preside over the great body brain called the *solar plexus*, or sun-center. James has his throne at the pit of the stomach, and John just back of the heart. But they are closely related. You will find that whatever affects your stomach will sympathetically affect your heart. People with weak stomachs nearly always think they have heart trouble.

Jesus Christ called those two disciples the "Sons of Thunder," because of the tremendous vibration that goes forth from the *solar plexus*. When your sympathies are aroused, you will find that you begin to breathe deep and strong; and if you are very sympathetic, you can feel the vibrations as they go out to the person or thing to which you are directing your thought. All fervor, all that high energy that comes from soul, passes through this center.

Bartholomew is the imagination. The imagination has its center of action directly between the eyes. This is the point of expression of a set of tissues that extend back into the brain and connect with an imaging, or picture-making function near the root of the optic nerves. Through this faculty you can project an image of things without, or ideas within. You can project the image of, for instance, jealousy to any part of your body and make a yellow spot there, or you can image and project a beauty spot by thinking goodness and perfection for everybody. Bartholomew is connected directly with the soul, and has great power in the pictures of the mind.

Jesus saw him under a fig tree, a long way off, before he was visible to the natural eye. Do not imagine anything but good, because it will, sooner or later, under the law, come into expression, unless you head it off, eliminate it by denial.

We have faculties of elimination, as well as appropriation, and if you know how to handle them you can expel error from your thought-body. The Denial Disciple is Thaddæus, presiding at the lower part of your organism, the great renunciator of the mind and body. All of these faculties are necessary to the perfect expression of the man. None are despised or unclean. They have not been understood, and through ignorance man has called them mean, until they act in that way and cause him pain and sorrow. The renunciation by Thaddæus of the waste of the system through the lower bowels is a very necessary function.

Thomas represents the understanding power of man. He is called the doubter, because he wants to know about everything. Thomas is in the front brain, and his twin, Matthew, the will, occupies the same brain area. We are told that these two faculties are jointly in occupation of this part of the "promised land." Like Ephraim and Manasseh, their inheritance is undivided.

James, the son of Alphæus, is Divine Order. His center is at the navel.

Simon, the Canaanite, is zeal—at the *medulla*, the back head. When you burn with zeal, and are anxious to accomplish great things, you will generate heat at the base of your brain. If this is not balanced by the coöperation of the supplying faculties, you will burn up the tissues and stop the natural flow of blood to the brain.

These powers are all expressed and developed under Divine Mind. "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." You must keep the equipoise; you must, in all the bringing forth of these twelve powers of man, realize that they come from

God—they are directed by the word of God—man is their head.

Judas, who betrayed Jesus, has his throne in the generative center. Judas governs the life consciousness in the body, and without his wise coöperation the organism is drained of its essential substance and dies. Judas is selfish; selfishness is his "devil." Judas governs the most subtle of the "beasts of the field"—*sensation.* But he can be redeemed. We certainly could not exist without life; but that life must be guided in divine ways. There must be a righteous expression of life. Judas, the betrayer of Jesus, must in the end be cleansed of the devil, selfishness, then he will allow the life force to flow to every part of the organism. Instead of being a thief —drawing to the sex center the vital forces necessary to the sustenance of the whole man—Judas will become a supplier; he will give his life to every faculty. Now he drains the whole man, and the body dies as a result of his selfish thievery.

It is through Judas (the desire to appropriate and experience sensation) that the soul (Eve) is led into sin. Through the sins of the sex life (casting away the precious substance), the body is robbed of its necessary substance and eventually disintegrates. This we call death—the great and last enemy to be overcome by man. Immortality in the body is possible to man only when he has overcome the weaknesses of *sensation*, and conserves his life-substance. When we awaken to the realization that all indulgence for pleasure alone is followed by pain, then we will know the meaning of the eating of the tree of the knowledge of good and evil.

So, if you would build up your faculties under the Divine Law, redeem Judas. First have faith in the power of the Spirit, and then speak to Judas the word of purity; speak to Judas the word of unselfishness. Baptize him with the whole Spirit—Holy Spirit. If there is in you a selfish desire to exercise sensation, to have the pleasures of sense in any of its capacities, give

that desire to the Lord, because, in no other way can you come into eternal life.

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# THE STRENGTH THAT ENDURES

IMELDA OCTAVIA SHANKLIN

ACH faculty which man exercises has its primary location in the uncreate volatile cause-force which we call Being. Each faculty has an active capacity, by which it brings itself from the interior, absolute realm, into the exterior, comparative realms, where measurements are made by sensations and perceptions.

In carrying itself across from the place of permanent existence into the field of changing relationships, the faculty registers in the great soul zone. Ordinarily, it makes its deepest recognizable impression in that part of the soul zone which we call the mind, and in that part of mind which is given over to conscious thought. The degree of recognition which the faculty receives from the soul, determines its influence in the mental, and in mentality's dependent zone, the body. In normal development, we are, in the outer zones, of the same quality and to an approximate degree, what we are in the inner. The outer never fully measures up to the inner, because the transmitting agency, the *I Am*, keeps leading the way.

In Being, all men are strong, equally strong. In the manifest realm, equality does not prevail. Inequalities are due to unequal registrations in the different zones. Some persons are strong in one zone; some are strong in two. Soul strength alone, or mental strength alone, may produce a fanatic or an eccentric. Soul strength and mental strength in equal measure and of high development, produce high character, high practical ideals. When registration is balanced in soul and body, the life is perfect on its own level. That is, a balanced

soul and body of the nomad type, produces the perfect nomad. A balanced soul and body of the Jesus Christ type emphasizes the Absolute Spirit, makes it paramount, and produces Jesus Christ.

Strength is not to be confounded with power. The two are related, in that power may be said to be the momentum of strength, in a given direction or pursuit. Strength is not activity; it is that which makes activity possible. Strength is a soft, pervasive, expansive mode of God. It is to the atoms of a human mechanism what space is to the heavenly bodies; it keeps them accurately separated and rightly joined. Strength is the genius of poise. It is the buoyancy of the cork. It is that by which the bird mounts up, that by which it suspends itself in the air. It is both gravity and levity, and it is the equilibrium of the two.

Strength is the basis of soul, mind and physical effectiveness, therefore its cultivation renders us more capable in any zone where we give it registration. There is a mental act of breathing which draws strength into the conscious areas of man, in much the same way that the operation of a pump draws water in a well. The water may be drawn half way to the surface, and strength may be drawn out of the Absolute as far as the mind. But in either instance, there is no real effectiveness, if the drawing stops midway. The water must be lifted all the way to the surface and turned into the drinking vessel, that the thirsty may be satisfied; the strength must be drawn all the way from the inner reservoirs, out through soul, on through the mental planes into the physical, that it may strengthen us along all its route of travel, and finally give to us that all-around efficiency which makes us to be real workmen in God's workshop.

The increase that comes from the mental inhaling of strength, registers first in the soul. There comes an assurance of vast capabilities, a pulsation of an inconceivable resourcefulness. We feel life and God and

self to be an infinity, far surpassing any of our former conceptions. Vistas hitherto unsuspected open to our comprehension. All of these accelerations are quickly transmitted to the mind. Original ideas are vividly delineated, and old ideas are brought under the rejuvenating influence of adaptability to new interpretations. The mind becomes a field where the unique and the wonderful spring into myriad forms of beauty and delight.

When strength has wrought these transformations, the man fronts the world in a confidence that wins him supporters, no matter what his propaganda may be. If the ideas which he announces draw their conception and continuance from God, the doctrine will be disassociated from selfishness; they will in no way attach to the personal interests of the man. Nowhere else in the whole history of life, does the self-effacing modesty of Jesus Christ become so pronounced as it does in relation to the strength faculty. For here it is, that in reviewing the equipment which he possessed, he disclaims all honor, all semblance of self-gratification. He knew that all strength could be no other than forms of the one Strength, and that Strength the Capability which he tenderly denominated the Father. So, while he had the strength to draw out of the heavens defensive Strength in a legion of angel forms, he forbore, for to have done so would have been to desecrate the Strength in which he worked.

In the natural order of transmittal, mental strength becomes strength of character. All the virtues have as their defense the security of their hold on man's thoughts. A man who will not mentally entertain a vice is incapable of committing that vice. The man who is strong of will is not necessarily a strong character in a moral sense. Stubborn people can win their way and be influential within prescribed boundaries and for a time, less or more limited. But really strong people, all-around strong people, have no ambitions other than

truth; they do not contend for their own rights. They are pleased to take their course with God, that they may be near him, be taught by him and led by him. There is nothing farther from the characteristics of God-Strength than the small, personal self-estimates that make a man strong in his own conceits, only.

History is a roster of the strong men and women of earth. It makes record of those who exercise strength; the purposes to which the strength is devoted and the results in the world, reveal the kind of strength the strong ones employ.

Napoleon Bonaparte was strong of character. He possessed the strength of a towering personal ambition, unballasted by a consideration of the rights of others. He was a weak man, in respect to his ethical relations with the world, and his unscrupulous strength was ultimately annulled by this compensating weakness. Having pitted his strength against the strength of the world, the one man was made weak that the strength of many men might not be crushed. His gigantic plans of conquest and dominon were frustrated, because their strength was the strength of personal glorification.

Columbus was a man strong in character. His faith reached below the faith of his time; his intelligence ascended above the intelligence of his age. He may have had ambitions, but personal ambitions were not paramount with him. His passion was to prove the thing which he knew to be true, which he knew had to be true. Because he was stronger than ignorance and the timidity of ignorance, he gave the old world a new world, in which the race could carry forward the developments which the Spirit of God was demanding. Because there was no violence in his strength, it showered blessings instead of blightings.

Strength of body is a consequence of mental strength hitched to Substance. There may be a strong, even a brilliant mind, but if the connection with Substance is not well knit, the body will be an inefficient tool of the

thinking, directive, executive genius. In such a case, the individual fills but part of his place in the world, and the world is deprived of the full gift which is its due from rich souls. Many of the world's most gifted inhabitants have been mental generators whose powerful currents have been wholly out of proportion to the frail mechanisms which were expected to distribute them.

There are instances in which nearly all of a great strength comes to expression in the physical. We speak of Samson as a strong man, because he could do things with his two fists. But Samson did not distribute his strength. He brought it out preponderantly in his muscles; he almost failed to touch on the soul and mental zones. Had he left a safe percentage of his strength in the zones where character is built, he would have had strength enough to resist the strength that attacked his weakness, and which finally deprived him of his one form of strength.

The strength faculty may be put into a state of unstable equilibrium. Temperamental fluctuations, irritability, agitation, are evidences that the strength is not properly controlled. The man who does not keep a steadying hand on his temper, is not a strong man, no matter what prodigies he may perform when in an effervescence of feeling. The really strong man is always serene; he moves his forces, and never lets himself become their tool. He smiles at the strictures of captious critics, but he kneels to receive the admonitions of God. The strong man is the gentle man; he empties life of passions that it may be filled with peace. He surrenders the ordinary ambitions, that he may become an agency of that Good which is good to all men. He knows that it is not by the might nor by the power of human adaptations of strength that a man is made strong. He knows that the Spirit of God, the Spirit that is gentle and easily entreated, can make him truly strong, richly strong, enduringly strong, and that nothing else can give a permanent and effective strength.

Jesus Christ, as Nazarene, was strong in all the ways of God-Strength. In bold relief against the background of material dependence, his was the strength that subsisted forty days in the wilderness, sustained by the invisible manna. His was the strength which faltered not, even though the face of God was veiled to his searching eyes in the hour of his greatest test. His was a tender, comforting redeeming strength, and so must our strength be made. Because he showed us the way, we can through him (his method) also imbibe from Omnipresence the Strength that will make us fellow-victors with him, over all that is not included in the Father's plans for us.

He gives us no impossible commission. "Follow me; exercise the faith I exercise; use the resulting strength as I use my strength." Such is the heart of his instructions to us. The thing is simple enough if we follow, step by step. The results will be with us as they have been with him, for his methods and teachings are Law and Gospel, from which no jot or tittle can pass except through fulfillment *by us, for whom they are given.*

Through strength of Faith, we may know God as he knew God—the presence and power of good, working in and through us for all good.

Through strength of Strength, we may increase all our faculties, until we become the balanced, perfect agency of the Infinite Capability, such as he was.

Through strength of Judgment, we may so receive God-Mind that error will cease to tempt us, even as he swept error out of his consciousness when he said, "Get thee hence."

Through strength of Love, we can forgive, down to the very foundations of the body, as he forgave those who tried to rob him of a body.

Through strength of Power, we may with him be great enough to wrestle in the deserted garden, and to face in solitary, undefending meekness, the unfounded

accusations that are the preface to an eternal vindication.

Through strength of Imagination, we shall pierce the mists of mortal concepts and see ourselves one with him, shining in the glory of the Father's presence, the Image and Likeness undefiled.

Through strength of Understanding, we shall cease to consider separation, and shall know in thought and in deed that "I and the Father are one."

Through strength of Will, we shall be able to surrender that mental bondage called personal will; we shall come into the freedom of mind that says with Jesus Christ, "Not as I will, but as thou wilt."

Through strength of Order, we shall learn how to arrange our thoughts and acts to parallel God's involution and his evolution. "I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father."

Through strength of Zeal, we shall with Jesus devote heart, mind and body to the completion of the great work—the perfecting of the Christ manifestation. "To this end am I come into the world, that I should bear witness unto the truth."

Through strength of Elimination, we shall cleanse ourselves with His washing. "If I wash thee not, thou hast no part with me."

Through strength of Life, we shall finally confute the strength of death. The Strength that rolled away the stone from the cave doorway, set Jesus the Christ upon his feet, caused his body to ascend above the earth attraction, which sustains it in heaven, is also our strength. Through it, we, with him, shall come into that union with God which fulfills in consciousness and in fact, the words "I in thee and thou in me and they in us, that we may be perfect in one."

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"I will sing of thy strength; Yea, I will sing aloud of thy lovingkindness in the morning."

# STRENGTH

E. V. Ingraham

STRENGTH is the companion faculty of faith, and they work in conjunction with each other, just as Peter and Andrew did, as explained in the Scriptural narrative. Our own experience will bear out this view of the close relationship between these two faculties. How often we have undertaken a task without sufficient faith in it or in ourselves! Facing a situation in this attitude, we are always lacking in strength—we feel weak and incompetent. On the other hand, we may face the same task, believing in our ability to successfully do it, and straightway there comes a rush of strength, and we are made fully equal to the situation.

We have also seen this same principle operate in our working with children. Faith and encouragement stimulate their ability and confidence in themselves, and give them strength for accomplishment. On the other hand, a lack of faith acts as a restraining force, and they shrink within themselves, robbed of strength and freedom.

A good illustration of this faculty of strength was given by a physical scientist, who once lectured at Unity. He was performing an electrical experiment, and arranged his apparatus as follows: He took an ordinary glass fruit jar, on the bottom of which he placed a carbon plate; on the plate he placed a quantity of silver nitrate. In the top of the jar he placed an aluminum plate, then filled the jar with water. To these plates were attached electric wires. In connection with this experiment, he also used a rheostat for regulating the amount of current passing through the jar. At first, a full current of electricity was turned on. This current passed through the silver nitrate and the

water from the lower, or carbon plate, to the top, or aluminum plate. The silver nitrate followed this current, standing up in the jar like a perfect tree. As the current was decreased, the tree began to bend, becoming more and more crooked as the current was reduced. When the current was completely shut off, the silver nitrate went back to its original form on the bottom plate. It is very clear to be seen that the silver nitrate could not stand of itself, and that its apparent strength was in the active current of electrical energy passing through it.

How very like this silver nitrate our bodies are! Sometimes they are vibrant with energy and stand erect, equal to every burden placed upon them. Again, they seem heavy and unresponsive to us. This is due to the fact that there is no positive and definite force within the body to sustain it. A right understanding of the law of strength will provide a permanent correction of this fluctuating condition, and when this is accomplished, our bodies will always be strong and vibrant.

It is clear to everyone that the body cannot sustain itself. Were the influence of the mind withdrawn from it, it would become a mere inert mass of matter. Mind bears the same relationship to the body that the electrical current did to the silver nitrate. We can therefore readily understand that physical strength is at least largely due to the degree of mental energy which flows through it.

Faith is a great liberator of energy. It is the great rheostat of mind, which determines both the degree and nature of mental or spiritual energy which shall pass through one's being.

Such a statement as this naturally brings up the question, Why are many people of great faith or of strong mind physically weak? It is due to the fact that their mental energies, however strong they may be, are projected into external things, or at least are never allowed to operate except through the cranial brain. If

the body is to be strong, the strong forces of the mind must be carried down into the flesh.

What does mental or moral strength mean? Just what is it that constitutes one's strength of character? It is nothing more or less than the definite, stable manner in which certain ideas are maintained in the consciousness of the individual. A strong mind or character merely refers to certain characteristics which move with sufficient definiteness not to be easily swayed or turned from a generally prescribed course.

A strong mind is never an unyielding mind. Though its central ideas or purposes are steadfastly maintained, yet it takes into consideration every new aspect presented in the progress of events. A really strong mind is the one that can maintain its course without becoming crystallized in that course, or so centered in its purpose that it is immune to additional enlightenment in its progress. The moment a mind is incapable of receiving new impressions, it begins to lose its impetus, and is weakened accordingly. Have we not all seen individuals so crystallized in the pursuit of a good cause that they ultimately became incapable of carrying out their ideals? On the other hand, we have seen individuals with great minds always open and considerate of everything which crosses their path, who profit by experience and go on broadened in their outlook, with their general impetus in life increased.

It is a strong mind that can admit a new idea and be broadened and enriched thereby. It is a weak mind that is incapable of expanding to at least consider any idea which may be presented, thus refusing to be profited by it.

If negative ideas present themselves, the strong mind adheres more closely to its ideals, while it is continually open to admit constructive ideas. From these constructive ideas, a new impetus is gained, which adds to its strength. The secret of a strong mind, then, is in our ability to stick to an ideal. As it is maintained in con-

sciousness, it gains in momentum, thereby constantly becoming stronger.

Physical strength is nothing more nor less than a cellular structure through which a strong, positive current of thought is maintained. The stronger and more positive the thought, the greater its sustaining influence upon that structure. When this sustaining force is shut off, however, there is no cohering influence, and the formed structure disintegrates. Knowledge of this fact gives one a better understanding of the value of that inner meditation which brings the thought into the body, where its activity directly influences the flesh.

There is a greater aspect of strength than might be deduced from this explanation. One may sustain a mental or physical ideal until he develops a great mind, a wonderful body, or a great business enterprise, and still fall short of his greatest possibilities. The greatest manifestation of strength is that which enables man to go on in his spiritual evolution. A thousand calls may come to him from outer sources, presenting as many opportunities for self-advancement. To the degree that his outer experiences bring out his spiritual forces and ability, they are a help; but to the degree that they detract from his central ideal, they are weakening, and will serve to defeat his purpose. This was one of the final tests Jesus Christ passed when he was "tempted of the devil." However, one with any degree of spiritual vision realizes that even a little spiritual strength, and ability to correctly use his spiritual forces, is far greater than any amount of material strength or authority. Greater is he that "ruleth his spirit, than he that taketh a city."

Many people are strong in face of disadvantage, disease and discouragement, but are weak in the presence of success, health and encouragement. We may outdistance our foes and give them no power to affect us, and then let our friends defeat us. Negative tests are easy, but when these positive tests come, it requires

for their conquest all the strength of spirit, mind and body. If we pass these, keep mellow, sweet and humble in the knowledge that the real of life comes only through the development and expression of the Father within, we are well on the path of spiritual attainment.

Of all outer manifestations of strength, that which assists another into the way of Truth is greater than all else, for "inasmuch as ye did it unto one of these, my brethren, even these least, ye did it unto me." The strength expended in rearing a great city or nation, is small in value as compared with that strength which has imparted to another the knowledge or inspiration to go on.

In the beginning, it is said, "the Spirit of God moved upon the face of the waters." This moving Spirit is the creative power of the universe, and it is the sustaining force of all creation. What was true of God in the beginning, is true now, because he is "the same yesterday and today, yea and for ever." If God is omnipresent, this same irresistable moving Spirit is available to all men, because it is in us, through us and above us as the sustaining element in our lives. To get the full benefit of it, we must consciously contact it until we realize of its sustaining, life-giving activity in us—until we realize that God *is* our strength.

This is the secret of the greatest strength, the strength which will enable us to go on, and at the same time help to lift all men into the way, the truth and the life. The man strong in these respects is the strong man for whom the world looks. Therefore, gird up thy loins with the strength of the Infinite.

The Lord Jehovah is my strength, and through his sustaining strength within me, I stand in the full measure of my divine manhood.

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Jehovah reigneth; he is clothed with majesty; Jehovah is clothed with strength; he hath girded himself therewith.—Psalm 93:1.

## STRENGTH

The strength faculty is presented in many ways on the pages of the Bible. Some significant instances are pointed out in the following selections, showing the different methods of applying this form of Omnipotence.

When nearing the close of his ministry, Moses pronounced a blessing upon the children of Israel. In that benediction he included this assurance to those who keep in the ways of Jehovah:

"As thy days, so shall thy strength be."

In his proverbs, Solomon speaks of the strength of innocence through the nature of the eternally Good to defend the rights of the trusting nonresistant:

"And enter not into the fields of the fatherless:

"For their Redeemer is strong;

"He will plead their cause against thee."

In Ecclesiastes, Solomon speaks in a parable which teaches that there is a strength surpassing the strength of strong muscles, and gives us this valuable reminder:

"The race is not to the swift, nor the battle to the strong."

Isaiah recites the mightiness of Jehovah, and exhorts those who know righteousness to arouse themselves in the consciousness of the Innate:

"Awake, awake, put on strength, O arm of Jehovah; awake, as in the days of old, the generations of ancient times."

The strength of David, warrior, statesman and poet, was the strength of his trust in God. In the second book of Samuel, appears this record:

"And David spake unto Jehovah the words of this song in the day that Jehovah delivered him out of the hand of all his enemies, and out of the hand of Saul: . . .

"For thou hast girded me with strength unto the battle;

"Thou hast subdued under me those that rose up against me." . . .

In the song listed as Psalm forty-six, David again affirms his unfaltering reliance on the ready help of Jehovah. Here we have the familiar words, dear to all generations of believers:

"God is our refuge and strength,
"A very present help in trouble."

The twenty-seventh Psalm bears the title, "A Psalm of Fearless Trust in God." It opens with this inspiring declaration of militant repose in the Almighty:

"Jehovah is my light and my salvation;
"Whom shall I fear?
"Jehovah is the strength of my life;
"Of whom shall I be afraid?"

When Nehemiah was directing the rebuilding of the walls of Jerusalem, the Jews assembled to hear Ezra read the book of the law. When they had heard the words of the book, the people wept. Then Nehemiah and Ezra comforted them, and said, "the joy of Jehovah is your strength."

Jesus Christ teaches us that the strength of our devotion to the Father is the essential keeping of the whole law. When questioned as to the relative merits of the commandments, he made this explanation:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

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## CHRIST THE ONE IDEA

Christ is the one and only great Idea of all things in the universe. The time is now here when all people are fast becoming awakened to the one great Truth, which Christ is. Christ is Truth and Life. People today are seeking for Truth and for Life as they never have sought before. They seek for them in various ways, but we learn by searching the Word of God that there is only the one Way. Christ is the Way, the Truth and the Life. By our finding the Christ, we find

the one Truth, the one Way, the one Life, and the one and only great Idea of the whole universe.

A question may arise in the minds of people as to how Christ can be found. To each and every one who is now seeking to know nothing but the Truth, who is seeking a higher knowledge of Christ, I would suggest the same things that I have proved and demonstrated as being my greatest help in bringing me out of darkness into the great light and true knowledge of God.

The greatest of all helps to me are Unity publications. They have been coming to my home for the past three and a half years. I most sincerely recommend to all the wonderful truths which they inculcate. I shall ever praise God for having brought me up to the place where I was first introduced, became acquainted, and then joined myself to this movement, called Practical Christianity. How dear and how precious are its great messages to me. By its first messages I was led to know God as my only Life, as Spirit, as Truth, as Principle. Then I found God to be my life, and I was able to know my own being. This knowledge has been more to me than all the knowledge and wisdom and understanding that I had ever received prior to this time. Time and space would not permit me to express the good which I have received through the pages of Unity. I read Unity as an inspiration of God, coming to me through inspired men and women of God.

May this New Year be the greatest of all years, greatest in increase of Truth upon the earth. May each and every reader of Unity aid in every way possible to spread the Truth; and this to us will be more Life, more Truth, more Wisdom and Understanding; more God and less error; more wealth and less poverty; more health and less sickness, until we shall know no death, no sorrows; but Life, forever.—*E. L. G.*

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None live so easily, so pleasantly, as those that live by faith.—*Matthew Henry.*

# WILL AND UNDERSTANDING

*Lesson Ten*

ALICE RUTH

R. SEAMOUR," said Mrs. Parker, as her guests were about to leave, "abide with me a few days; I need you; there is so much you can tell me, and I want to learn."

"I'll come tomorrow evening, Mrs. Parker," he promised, "and you'll have all day tomorrow to think of the new things you've heard and the questions you wish to ask."

"Make it a family party, mother," urged Duane Grainger, as the Lovejoy car rolled down the driveway. "Helen and I would like to come and learn with you."

"Certainly," Mrs. Parker acquiesced. "I shall be glad to have you."

An eager party, including Mrs. Parker's nurse, looked forward to Rev. Seamour's return next evening. To Miss Goodwin, the graduate nurse whose brief experience had not dulled the keenness of her professional enthusiasm, Mrs. Parker's healing had been a miracle. Prejudice had been strong in her the evening that Rev. Seamour was called. "It is very well," she had remonstrated with Mrs. Grainger, at that time, "to have a mental healer if a patient only imagines herself sick; in nervous or hysterical cases, where the trouble is mostly in the patient's mind, it might help; but your mother's case is a really diseased body, as anyone can see. It is serious enough to tax a doctor's skill to the utmost, and it takes time to effect a cure in such cases." All her fine scorn was turned to awe and reverence next morning, when her patient arose, and in joyful tones called for her clothes and declared her health restored. In response to her exclamation of surprise, Mrs. Parker had said, "It is the healing power of God, my dear."

Miss Goodwin noted the changed voice and the illumined face.

As she brushed Mrs. Parker's abundant hair and pinned the loosely twisted coils in place, she felt the thrill of praise and thanksgiving that surged through the tenuous form. The very atmosphere of the room seemed freighted with a sacred joy. Miss Goodwin's professional ideas and ambitions fell away; a new enthusiasm caught her. "Dear Mrs. Parker," she said, "something keeps saying to me, 'Stand still, and see the salvation of Jehovah!' I'm seeing it and feeling it this morning."

Evening brought Rev. Seamour and our early acquaintance, John, who drove the Lovejoy car. It was not the discordant, rebellious John, but the John who had learned the significance of his birthright and who now stood straight before the Lord.

Mrs. Parker and her household sat on the broad veranda as the car drove up, and John was invited to join them. "Miss Goodwin, this is Rev. Seamour, and Mr. Hiland." said Mrs. Parker.

"Mr. Hiland and I are already acquainted," quietly announced Miss Goodwin, as she acknowledged the introductions. Her perfect composure veiled years of romance, fond expectations and sad disappointments, shared with John Hiland.

Rev. Seamour became the center of attention, as Mrs. Parker propounded questions. "Is it God's will that we should suffer, and if it is, where is our free will, or haven't we any?"

"Since free will is the question, we will take for our subject, 'Will and Understanding,' " began Rev. Seamour; "the two go together, like Joseph's two sons, Ephraim and Manasseh, who represent the will and the understanding. Their allotment in the promised land was together; they were never separated.

"Understanding is expressed through the will. These faculties have their centers of consciousness in the front brain.

"Now we will consider your question, 'Have we free will?' We assuredly have. Free will is the liberty to choose whether we shall live to the flesh or to the Spirit. The first man, Adam, chose to gratify the personality; he sought pleasure in the outer, or manifest world, until he lost sight of his high privilege to live the God life by blending his will with Divine Will. Jesus Christ chose the impersonal, spiritual life. He said, 'Not my will, but thine, be done,' and lived up to it.

"It is not God's will that we should suffer. We are the offspring of God, and his relation to us as Father is an assurance of love. 'God is Love.' 'Behold what manner of love the Father hath bestowed upon us, that we should be called children of God!' "

"Why did I suffer so long?" questioned Mrs. Parker.

"Your suffering ceased, my dear Mrs. Parker, as soon as you complied with the conditions," reminded Rev. Seamour. "If we would have God's promises fulfilled in us, we must exercise our will in Divine Understanding. We must let go of the personal will and be at-one with the Divine Will."

"But, Mr. Seamour," protested Miss Goodwin, "that is an appalling undertaking."

"For the encouragement of all who might take just your view of it, Jesus said, 'His commandments are not grievous,' " was the ready answer. "When we open our minds to the light of Divine Understanding, we know that God's commandments can be kept. We sometimes make hard conditions for ourselves by fighting evil. Jesus said, 'Resist not him that is evil.' This does not mean weakly yielding to evil. Treat it in a positive, impersonal way. A mental state of resistance indicates an unyielding, personal will. By making unity in Understanding with Omniscience, we may exercise control over all our faculties and all of their expressions.

"If children were properly trained in Divine Will and Understanding, parents would rejoice to see them unfold. They should never be held in bondage, by parents or teachers thinking them dull or slow to perceive. Help them by affirming for them, 'God is your intelligence.' Do not try to break a child's will; strengthen it, and teach the child to exercise it righteously. Children should be taught that the effect of conscious thoughts and words upon the subconsciousness is like unto the songs and words stored up in the phonograph records. By the exercise of will in Understanding, we may control our thoughts, select our words, and store up in the subconsciousness that which will bring happy experiences.

"Neither teachers nor parents should try to dominate a child's will; their office is to train and instruct. No individual should try to dominate another, for God gave each of us free will; one should not try to rob another of a God-given right.

"Free will is freedom to express, and one whose will is held in bondage cannot express.

"Those who practice hypnotism and mediumship surrender the will, instead of exercising it, and gradually lose the dominion that is theirs by right."

"There is a Scripture text," said Mrs. Parker, "that reads like this, 'The kingdom of heaven suffereth violence, and men of violence take it by force.' What does it mean?"

"The translation of that text is cloudy. There is a better translation that reads, 'The kingdom of heaven is open to invasion by the resolute will, and the resolute will taketh it by assertion.' This has been proved true by those who have learned the power of the spoken word, those who have risen to higher and higher states of consciousness by faithful assertions or affirmations of truth.

"Spiritual realization is quite different from suggestion; the latter comes from without, and is but tempo-

rary. Spiritual realization comes from the realm within; it is abiding. The will expresses these realizations, which are the result of blending our will with God's, and this is the way in which a perfect body is formed in us. Submission to the Divine Will through the understanding that God wills only good, is reconciliation to God. You may desire this reconciliation, but desire alone is passive. Will is action. Invade the kingdom within by a resolute will, and take it by the assertion, 'I delight myself in the Lord, and he giveth me the desires of my heart.' "

(*To be continued.*)

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## BE YE STRONG IN THE LORD

[No. 357, in "Gospel Hymns."]

"Be ye strong in the Lord and the power of his might,"
Firmly standing for the truth of his word;
He shall be your tow'r of strength, to your soul shall give delight,
You shall conquer in the name of the Lord.

*Chorus:*
Firmly stand, for the right,
On to vict'ry at the King's command;
For the honor of the Lord, and the triumph of his word,
In the strength of the Lord firmly stand.

"Be ye strong in the Lord and the power of his might,"
Ever trusting in the good that you know;
He will surely by you stand, as you're loyal to the right,
In the power of his might onward go.

"Be ye strong in the Lord and the power of his might,"
For his promises shall never, never fail;
By thy right hand he'll hold thee and lead thee in the light,
Trusting him, thou shalt forevermore prevail.

# TO KNOW GOD ARIGHT IS LIFE ETERNAL

MATTIE ROWNEY

All the misery that seems so real to mortal mind, comes from not knowing God aright. God is Love, universal Love. Love works no ill; is kind; casts out all fear. When we know God as love, we know that nothing can harm us or make us afraid. We feel safe and happy anywhere, and can overcome every seeming ill.

When we know God as life, we see the unreality of death; we know that God has no part in death and that death is a delusion. When we know God as life and know that we are his children, made in his image, we can boldly stand up and say, "There is no death; there is nothing to fear."

God is health. When we know him as health, we are like our Father; we are our Father's children, and refuse to be sick. There is no such thing as poor health or failing health. In God there is no sickness, pain or sorrow; when these seeming ills assail us, the remedy is at hand; the Great Physician never leaves us for one moment. Asleep or awake, we are kept within and without, by infinite Love and sweetly blessed. New beauties arise each day.

God is light. When he shines in the heart, there is no darkness. Jesus said that we shall know the truth. Thank God we can and do know the truth, which is free for everyone. Truth never forces itself on anyone, but comes for the asking. "Seek, and ye shall find; knock, and it shall be opened unto you." When we ask God for, or desire any good thing, and it does not come just as asked, we can rest assured that it will come in a better form; and we can give thanks and go on our way, knowing that our prayer is heard, no matter what the appearances are. God never fails us.

God is prosperity. To know him as prosperity does away with all thought of lack. We are to take no

thought of the tomorrow, for what we shall eat or what we shall drink or what we shall wear. This confidence makes us give freely. We love to share our bread with all living creatures.

God is youth. To know him as youth does away with old age. It is not God's plan for his children to grow old. He is without beginning or ending, and we are his children. Youth is ours by right.

God is Spirit. A knowledge of God as Spirit makes all things possible unto us. Those who seek God as he is, can demonstrate every truth. God has made provisions for his children to know him through the Holy Spirit, and in no other way; all other ways are delusions.

God is loving Mother, protecting Father. He is within all of us, waiting to be known.

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The truth is large; no man hath seen the whole;
Larger than words; it brooks not the control
Of argument and of distinctions nice;
No age nor creed can hold it, no device
Of speech or language; aye, no syllogism;
Truth is the sun and reason is the prism,
Your life before it; whence the light is thrown
In various colors; each man takes his own.
If this man takes the red as you the blue,
Is yours the whole? and is his truth not true?
Spirit is truth, howe'er the colors fall;
The fact comes back to spirit, after all.

—*Anonymous.*

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We have read that the Veda says, "A husband should solemnly ask his wife on the occasion of marriage to be kind to animals and to try to protect the happiness of all bipeds and quadrupeds."

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The faith which you keep must be a faith that demands obedience, and you can keep it only by obeying it.—*Phillips Brooks.*

# SUNDAY LESSONS

## Lesson 7, February 15, 1920.

## PETER AND CORNELIUS.—Acts 10:30-48.

30. And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel,

31. And saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side.

33. Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord.

34. And Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35. But in every nation he that feareth him, and worketh righteousness, is acceptable to him.

36. The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)—

37. That saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached;

38. Even Jesus of Nazareth, how God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree.

40. Him God raised up the third day, and gave him to be made manifest,

41. Not to all the people, but unto witnesses that were chosen before of God, even to us, who ate and drank with him after he rose from the dead.

42. And he charged us to preach unto the people, and to testify that this is he who is ordained of God to be the Judge of the living and the dead.

43. To him bear all the prophets witness, that through

his name every one that believeth on him shall receive remission of sins.

44. While Peter yet spake these words, the Holy Spirit fell on all them that heard the word.

45. And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit.

46. For they heard them speak with tongues, and magnify God. Then answered Peter,

47. Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we?

48. And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

GOLDEN TEXT—*The same Lord is Lord of all, and is rich unto all that call upon him.*—Romans 10:12.

SILENT PRAYER—*I perceive that God is no respecter of persons, therefore all men have equal access to God with Christ.*

The spiritual aspirant is constantly finding that phases of his living must be corrected—shifted from a material to a spiritual basis. Such a need of change is represented in this lesson, by Cornelius, a centurion, commander of one hundred soldiers. Cornelius represents pride of rank or power of position.

The material man may attach great importance to his rank in life, as he compares it with the rank of those about him. He may also feel that his power depends upon the position which he occupies. You will remember that this very point came up with the disciples, when they were discussing who should be greatest in the kingdom. Jesus clearly showed them that service, rather than position or material power, was the thing to be desired.

The pride of rank and power of position is not confined to outer things and people. We find the autocratic tendency cropping out in the manner in which we deal with ourselves, belittling some phases of our being, and tyrannically dominating others. The Christ way is

that of "redemption" and "fulfillment." Position or power does not justify a domineering attitude in any respect. The dominion given us in the beginning is not the power to "lord it over" things or people, within and without. Serve the conditions of mind and body, as well as those of the outer life, with that great corrective ideal that lovingly wins all things into the righteousness of Divine Order. Power exerted to produce slavish obedience, never brings the greatest return. The power of love brings rich results, because it elicits loving and whole-hearted response.

When Cornelius faced this matter in himself, he began to fast and to pray. Fasting in this instance refers to the giving up of those ideas and practices which have fed the ideas of personal advancement, and prayer is that communion with Spirit which improves the soul quality. These spiritual exercises naturally develop a greater increase of faith, which is pictured as Cornelius sending for Peter. This work of the Spirit in the personal ego, portrays clearly the universality of divine principles, and faith proclaims, "Of a truth I perceive that God is no respecter of persons." Following this great step in spiritual progress, comes the instruction in the Christ principles which finally results in an outpouring of the Holy Spirit, and the baptism of the whole man into spiritual consciousness.

### DEFINITIONS OF TERMS USED

*Spiritual aspirant*—One who desires to conform his being to the Divine Ideal within him.

*Material man*—The personal view of man which makes him appear to be a material being.

*Divine Order*—The logical development and harmonious outworking of God's Divine Plan.

*Divine Principle*—Principle is fundamental or general truth. Divine Principle is fundamental Truth in a universal sense; it pertains to God, the Divine.

*Christ Principle*—Divine Principle as expressed through Jesus Christ.

QUESTIONS

1. What is the spiritual aspirant constantly facing?

2. What does Cornelius represent in the individual?

3. What is the difference between material power and spiritual power? What did Jesus teach on this point?

4. How should the idea of power and authority be carried out in connection with our own mental and physical forces? What is the Christ way?

5. When facing this matter, what is the correct method to pursue? What is fasting? What is prayer?

6. What results from correcting one's being to conform to the Christ Principle?

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## LESSON 8, FEBRUARY 22, 1920.

## PETER DELIVERED FROM PRISON.—Acts 12:1-19.

1. Now about that time Herod the king put forth his hands to afflict certain of the church.

2. And he killed James the brother of John with the sword.

3. And when he saw that it pleased the Jews, he proceeded to seize Peter also. And those were the days of unleavened bread.

4. And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people.

5. Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him.

6. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison.

7. And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands.

8. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me.

9. And he went out, and followed; and he knew not

that it was true which was done by the angel, but thought he saw a vision.

10. And when they were past the first and the second guard, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him.

11. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12. And when he had considered the thing, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying.

13. And when he knocked at the door of the gate, a maid came to answer, named Rhoda.

14. And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate.

15. And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It is his angel.

16. But Peter continued knocking: and when they had opened, they saw him, and were amazed.

17. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place.

18. Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19. And when Herod had sought for him, and found him not, he examined the guards, and commanded that they should be put to death. And he went down from Judæa to Cæsarea, and tarried there.

GOLDEN TEXT—*The angel of Jehovah encampeth round about them that fear him, and delivereth them.* —Psalm 34:7.

SILENT PRAYER—*I am unfettered and unbound in Christ.*

The release of Peter from prison by an angel, comes under the head of the supernatural. The church

classes it with the miracles. Sound reason would find a natural cause for the incident, and take away superstition on the one hand and skepticism on the other.

That God and angels and heaven exist, is accepted by all who believe the Scriptures, but there is wide diversity of thought about the locality and character of these things. Those who read the Bible after the letter, have constructed all kinds of imaginary conditions under which God and his angels live, also of the place of heaven. Their minds being fixed on things of sense, they do not grasp ideas, and they are therefore totally ignorant of the true teaching of the Scripture. To understand the Bible, one must know about the constitution of man. This is the key to all mysteries. "Man, know thyself."

Man is spirit, soul, body. These are coexistent. God is the Principle of Being, as mathematics is the principle of numbers. God is not in locality. Is the mathematical principle in some certain place, and not elsewhere? "The kingdom of God is within you." God is the Real of man's being. It follows that all the powers that are attributed to God may become operative in man. When this takes place, we live right in the presence of God, and angels, and heaven. What seems the desert place is filled with angelic messengers, and, like Jacob, "we know it not."

Man sets into action any of the three realms of his being, spirit, soul and body, by concentrating his thought upon them. If he thinks only of the body, the physical senses encompass all of his existence. If mind and emotion are cultivated, he adds soul to his consciousness. If he rises to the Absolute and comprehends Spirit, he rounds out the God-Man.

Spirit is the source of soul and body, hence the ruling power. Its works are so swift, they so transcend the limitations of matter, that the natural man cannot comprehend them, and he calls them "miracles." But all things are done under law. "Prayer was made earn-

estly of the church unto God for him," and Peter was delivered from prison by an angel. The earnest prayers of the devout believers in the power of the Supreme Spirit brought about the result. The history of Christianity is full of instances of so-called miracles through prayer. The hour-long prayer of Luther by what was supposed to be the death bed of his friend Melanchthon, is a famous instance of importunate pleadings. It was Luther's firm belief that Melanchthon's years of continued life were the direct answer to his prayers.

Mighty things have been wrought in the past by those who had mere blind faith to guide them. Now to faith we add understanding of the Law, and our achievements will be a fulfillment of the promise of Jesus, "And greater works than these shall ye do." The prayer of Luther and its results are now being duplicated every day. As we go on in the exercise of the spiritual faculties, they will grow stronger and be better understood, and we shall cease to talk about any occurrence as being miraculous. All things are possible unto man when he exercises his spiritual power under the Divine Law.

### DEFINITIONS OF TERMS USED

*God-Man*—The man created by God, in his image and likeness, and present within all men.

*Natural man*—Man as he appears; material, and a product of so-called nature, without taking God into consideration.

*Supreme Spirit*—The Spirit of God.

*Blind faith*—Negative trust, without a knowledge of the principles involved.

### QUESTIONS

1. What is the remedy for superstitions and skeptical attitudes of mind?
2. What is the key to all mysteries?
3. Explain the relationship of God and man.
4. What is the effect of concentration?

5. What is a miracle?

6. How do our spiritual faculties become strengthened?

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## Lesson 9, February 29, 1920.

## PETER WRITES ABOUT CHRISTIAN LIVING.
—I Peter 2:1-5, 11, 12, 19-25.

1. Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings,

2. As newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation;

3. If ye have tasted that the Lord is gracious:

4. Unto whom coming, a living stone, rejected indeed of men, but with God elect, precious,

5. Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.

11. Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul;

12. Having your behavior seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.

19. For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully.

20. For what glory is it, if, when ye sin, and are buffeted for it, ye shall take it patiently? but if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God.

21. For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps:

22. Who did no sin, neither was guile found in his mouth:

23. Who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously:

24. Who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed.

25. For ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls.

Golden Text—*He that saith he abideth in him*

*ought himself also to walk even as he walked.*—I John 2:6.

SILENT PRAYER—*I am alive forevermore in the expressed Christ Spirit.*

In this lesson, Peter shows the practical side of Christian living, and goes into detail regarding the extent to which a Christian life must affect the individual. In enumerating the fundamentals of Christian living, Peter first emphasizes the necessity of laying aside malice, guile, hypocrisies, envies and all evil speaking. Therefore, according to Peter, even so-called Christians often violate the very fundamentals of Christianity. We are not truly Christians until malice, hypocrisy, envy and evil speaking are eliminated from consciousness and deed.

He gives as the second requisite to spiritual attainment that man grows in spiritual consciousness by desiring the "spiritual milk which is without guile." This refers to condition and circumstance; instead of judging from the outer appearances of things, he seeks back of these appearances until he discerns the movement of creative principle (the word of God), in and through all things.

In the third instance, Peter emphasizes the importance of the Christ Ideal's building a living structure around this standard. This work necessitates the transforming of the body until it becomes a suitable structure through which the Christ Ideal is expressed. This is one of the important features presented in connection with the general subject of Practical Christianity. The tendency to reinstate Christian healing in the churches, is a move toward the establishment of the full Gospel, which includes the salvation of body as well as of soul.

As the fourth and final fundamental in Christian living, Peter says to abstain from fleshly lust which causes condemnation. In other words, a true Christian so conducts himself as to give no cause for condemnation

from those about him; he so lives that by "good works," they may behold the Spirit of God and glorify him.

Peter also emphasizes the necessity of returning good for evil. This does not mean to negatively endure sufferings which arise from the evil doing of others, but to set into operation that spirit which naturally counteracts evil doing.

### DEFINITIONS OF TERMS USED

*Consciousness*—The knowledge or realization of any idea, object or condition. The sum total of all ideas accumulated in, and affecting man's present being.

*Spiritual attainment*—Bringing spiritual ideas into manifestation in one's mind, body and affairs.

*Creative Principle*—God as the cause and moving force in all creation.

*Movement of creative Principle*—As the principle of music moves through tones, so does the principle of mind move through ideas. A word is a spoken thought or idea. Therefore, God as Creative Mind Principle, moves through the expressed thought of Divine Mind, referred to in Scripture as the Word of God.

*Christ Ideal*—The God Idea in man, as the ideal of man's attainment.

*Practical Christianity*—The teachings of Christ, practically applied in the everyday life of man.

### QUESTIONS

This lesson is best studied by enumerating and explaining the essentials of Christian living, as given by Peter in today's text.

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## LESSON 10, MARCH 7, 1920.

## JOHN WRITES ABOUT CHRISTIAN LOVE.—John 4:7-21.

7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8. For his disciples were gone away into the city to buy food.

9. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, who

am a Samaritan woman? (For Jews have no dealings with Samaritans.)

10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou that living water?

12. Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle?

13. Jesus answered and said unto her, Every one that drinketh of this water shall thirst again:

14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life.

15. The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw.

16. Jesus saith unto her, Go, call thy husband, and come hither.

17. The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband:

18. For thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly.

19. The woman saith unto him, Sir, I perceive that thou art a prophet.

20. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21. Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father.

GOLDEN TEXT—*Beloved, if God so loved us, we also ought to love one another.*—I John 4:11.

SILENT PRAYER—*Thy people shall be my people and thy God my God.*

John, the great disciple of love, in writing upon this subject, perceives the love of God through his gift to man—"That the Father hath sent the Son to be the

Savior of the world." In John 3:16, it is said, "God so loved the world, that he gave his only begotten Son."

The greatest test of Love is in one's ability or willingness to give, and a genuine gift conveys the spirit of the giver. The Spirit of God is life, substance and intelligence. Therefore his gift contains all the essential elements of his spirit. The Son here typifies the life, substance and intelligence of God, manifest in Jesus as evidence to the race of the nature of God's gift to all men. This does not mean that Jesus Christ was the only recipient of these primal elements of the Spirit, because God is no respecter of persons. The evidence of his great love is seen in that he gave of himself equally to all men; Jesus Christ revealed to us the extent of God's giving.

One very good definition of love is, "that feeling that excites desire for the welfare of its object." If all people should recognize love as embodying this ideal, they would find in it the solution of every problem of life. Recognizing that God loves all men to the degree that he has poured out his own life and substance and intelligence equally upon each one, it should be easy for us to develop a love for each, knowing that he shares equally with us in the universal scheme. Our greatest good comes in the welfare of all. Jesus recognized Divine Sonship and universal brotherhood of all men. We confess Jesus as the Son of God, and by that confession we confess that all men are sons of God. We all want Truth and the help which comes from it, but when it is presented to us we object to the broad, the catholic Spirit which it proclaims. This is especially the case if our religious training has been narrow and Pharisaical. The Jews were taught that they were the chosen people, and all others barbarians.

Such doctrine is the foundation of the caste system. When man begins to see himself better than other men, he makes a place in his body which is the dwelling of this thought of superiority. Next, this separation ex-

tends to environment. Social apartness follows. Temples are built with partitions, and whoever dares to transgress these walls meets with violent opposition.

When the Truth comes to one in this fixed state of mind, there is a tumult in the temple. The fear that the rites and customs of the church will be interfered with, is uppermost. What those in authority have taught, and what the customs and beliefs of the past have been, is of more weight than reason and logic. An innovation upon old methods of thought is resisted. The whole religious nature is moved; thought runs to meet thought, and a concentration of resistance is set up in the mind.

Many people wonder why they do not develop Divine Love more quickly. Here is the reason: They make a wall of separation between the Jew and the Gentile, the religious and the secular, the good and the bad. Divine Love sees no distinctions between persons. It is Principle, and it feels its own perfection everywhere. It feels the same in the heart of the sinner as it does in the heart of the saint. When we let this Truth of Being into our hearts and pull down all walls of separation, we shall feel the flow of Infinite Love as Jesus felt it. A sense of oneness is a natural product of love, and it is accompanied by a consciousness of security. Through man's sense of oneness with the All-Good, the greatest possible sense of security is realized, and therefore all fear is readily and completely cast out. John further emphasizes the fact that in order to love God, man must necessarily love his fellow men. A love that is adulterated in any degree by hatred for anything or anybody, is not pure enough to discern the great love of the Infinite, which unifies all men.

DEFINITIONS OF TERMS USED

*Universal scheme*—God's plan for the universe.

*Fixed state of mind*—A combination of ideas in consciousness which are immune to change. Ideas which have crystallized.

*Truth of Being*—That which is true from the viewpoint of God.

QUESTIONS

1. What is the great test of love? How did John measure the love of God?

2. Was God's gift of life, substance and intelligence to Jesus, different from what it is to the rest of mankind?

3. What will help us develop a love for all men?

4. What is the foundation of the caste system?

5. What is the result to the individual when Truth begins to penetrate fixed states of consciousness?

6. Why do some fail to develop Divine Love quickly?

7. How is fear abolished?

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## *YE ARE THE SONS OF THE LIVING GOD*

Heirs of God, joint heirs with Christ, means that the power that was in Jesus, is also in us, only Jesus was steadfast in his watch while we let our eyes follow the mirage of race beliefs.

Paul who kept his vision close said: "I can do all things through Christ."

The forward vision fulfills in every line of human endeavor. Columbus crossed the ocean because his mind was fixed on accomplishment. Great discoveries are made by those who are looking for them.

It was the believers in aeroplanes who invented them, *not* the doubting Thomases.

Those who look for power find it.
Have faith in your Christ greatness.
Eyes up, and forward!
Watch!—*Exchange.*

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There is a river, [an emanative Principle of pure intelligence and life] the streams whereof [or that go forth from it] make glad the city of God, the holy place of the tabernacles of the Most High.—*Psalm 46:4.*

# The Home

*Christ is the head of this house.*

*Faith is the backbone of the social and the foundation of the commercial fabric; remove faith between man and man, and society and commerce fall to pieces. There is not a happy home on earth but stands on faith; our heads are pillowed on it, we sleep at night in its arms with greater security for the safety of our lives, peace, and prosperity than bolts and bars can give.—Thomas Guthrie.*

## THE GOSPEL OF USES

"Not somewhere else, but where thou art."

We all think that if we had certain things, or if we were in a certain environment, we should be happy. It is our privilege to have these things in order and in abundance, and it is our privilege to have the ideal environment. We have the things and the environment now; it is the use of the present possession and the present surroundings that makes the difference between the opulent, happy life, and the poor, wretched existence.

The ideal is not attained by looking afar; it is developed by a daily use of the privileges that are at hand. "Thy ideal is in thyself; thy impediment, too, is in thyself." The ideal is the thing that would satisfy the longing; the impediment is the habit of looking to the beyond for what the present offers.

In every home there is a certain amount of force, and this is sufficient to set and keep the household in harmony; it is able to bring into the home the things necessary for the welfare of each inmate. The union of harmony with supply installs the ideal condition.

We must learn to use aright the powers that bring what we want. Temper is power going in the wrong direction; worry and fret are exhausting misuse of the energy that should be applied to household duties. All friction in the home is the result of the forces of the home being set into action along wrong lines. This is particularly true of irritability in children, who often in this way reflect the discords of others.

There are so many blessings at our command that our most important lesson is to learn how to apply them. It is not the things that we have or that we think we need which are so important; it is how we use them, that tells in the life. Lying at hand, in every household, are all things necessary for the needs of the day. Adaptability will bring forth wonders. Instead of praying for more, let us ask for wisdom to use what we already have. We will find that we are now much richer in all ways than we had thought.

Many of the irking cares of the mother can be lessened, finally transformed into delights. The little ones who have demanded so much in the way of attention, care, and amusement, can be directed into ways of helpfulness to the mother and self-sufficiency in their own lives. It is just as amusing to the little girl to play at the game of putting the room in order as it is to have her mother sit for the hour, engaged in some objectless entertainment; it gives the boy the right sort of start to the right sort of manhood to know that he is able to use his strength in helping others. The little folk can, through wisdom and tact, be taught how to perform helpful acts to each other that will save the mother many a step. This method will also reduce the possibility of broils to a minimum; and where peace is, there is no loss of strength through mental strain. The energy that is wasted through friction in many homes is sufficient to do all the work of the household.

"But," it is constantly objected to teachings like these, "one cannot do all this alone, and I do not have

the support of the other members of the family. Oh, if my dear ones only believed in this beautiful Truth, how happy we could be!" Now, remember that if God has given you a light that your dear ones do not care to walk by, he has given it to you that you may make it so clear, so all-revealing, that it is to become an illumination in the home. Not by throwing affirmations at the family, not by preachings, not through the assumption of a superiority, do we recommend the higher thing. Do the thing, and the thing will testify of itself.

One in a household can inaugurate all good, just by beginning and keeping it up. Pour in the oil of joy and the strength of wisdom. Utilize the blessings. Keep asking for wisdom, and go on exercising what you have. Live the joy of your new ideals in order that you may recommend them to the others in the home. Everything will fall into line, because right is the power that adjusts all forces, and one faithful member of a family can and will redeem a whole home. One joy presence in a home will drive out every grumble. One peace presence will clear the house of discord. One presence of content will banish the specter of unrest. "To him that hath shall be given." To the one who has joy shall be added joy; to the one who has peace shall be added peace.

Now let us start anew, knowing that the Father has given into our keeping all the possibilities that understanding grasps. Our blessings are so great and so many that there is no emptiness anywhere. If we wish to do noble things, we can do them where we are; if we wish to become great, we have the opening for great deeds just where we are. Living the good, using the good, knowing the power of the good to make itself supreme, will transform every inharmonious home, no matter what the condition may be, into a home of righteousness, plenty, and joy.

We can never get into better conditions by simply running away from present surroundings. The present

environment corresponds to the present state of development, and we only postpone the adjustment by trying to get away. Now is the time to begin the work of bringing harmony out of discord, and the wish for a better condition is the soul's prophecy of its own good coming into appearance through its own faithful endeavors. The kingdom of heaven is within, and it is only through bringing its unfailing law of love to act upon every situation that we shall establish its peace in our surroundings.

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*Victoria, Australia*—I am so glad you have once more decided to devote some pages of Unity to "The Home." My experiences during the two years I have been here, have shown me what misery and discord the home can be the center of, when practical Truth is unknown. My people are all religious in the old sense, but what little real help they derive from it! It is only the living, vital practice of God's presence which helps. I was so thankful when I read the article in August Unity, "Health in the Home," and especially for that part where the writer speaks of gaining a victory over fears, and thereby lessening the liability of her family to take on old conditions. It gave me great comfort, for I must do likewise, though not so much regarding sickness as in overcoming other discords. The home is where Truth must be taught and practiced, so that all this selfishness and greed can be abolished.—*M. H.*

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Give the children the music of birds,
Teach them the language of flowers;
Open the door to the kingdom of Love
In this beautiful world of ours.

—*Nina Moore.*

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It is foolish to be proud of our ancestors. It is wise to be grateful to God for all the good influences they have put into our lives.—*The Choir.*

# OUR WORK

CASSA B. GRAVES

He serves his country best
Who joins the tide that lifts her nobly on;
For speech has myriad tongues for every day
And song but one, and law within the breast
Is stronger than the graven law on stone;
There is a better way.

He serves his country best
Who lives pure life and doeth righteous deed
And walks straight paths, however others stray,
And leaves his sons, as uttermost bequest
A stainless record which all men may read;
This is the better way.—*Susan Coolidge.*

In referring to the world war, the President of our United States said, "This is a war of the Spirit of Christ against the powers of evil. Every effort, every sacrifice we make is made in the highest service of God. He has chosen the work for the world. After the war there will be a renaissance of his spirit; the nations of the world and the churches of the world will be brought together as never before."

Can we doubt the ultimate overcoming, the triumph of the power of good? Can we lack faith in God and his promises? Can we falter when we remember that he who was sent to save, who suffered that we might live—our Savior, said, "Lo, I am with you always," and that his spirit—the Christ Spirit—is working for good, universal good, the redemption of the world? It is for us to let this work be done, and to humbly desire to aid in its accomplishment; to consecrate anew our lives, to deny self, selfish ideas and aims, and with eyes fixed on the goal—the establishment of universal good and brotherly love, press onward.

"Right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

Parents and teachers, let us realize our part in this world work. Daniel Webster said, "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we work upon temples, they will crumble to dust. But if we work upon immortal minds, if we imbue them with principles, with love of God and our fellow man, we engrave on those tablets something which will brighten to all eternity." This is our work, and we must not be indifferent; we must be faithful to this duty. We must clarify our visions, so that we may be able to look back of the visible manifestations—the effects—to the unseen causes. In patience, and in the realization that the work will be accomplished through the law of growth, the law of life and love, we must help, to the fullest of our several abilities, in the production of the better order.

It is for us to see the work to be done, not only in the material but in the spiritual; not only in the present but in the future. For we must not allow ourselves to become blinded and absorbed by the present; we must know there is also a future, a tomorrow for our nation and for the world. And is it not our privilege and most sacred duty to help build for a better tomorrow?—a world tomorrow, whose citizens shall be the boys and girls of today? Ours the sacred responsibility of aiding in the growth of men and women who will be so developed physically, mentally, spiritually, that there may indeed be a "renaissance of his spirit, that the nations of the world and churches of the world will be brought together as never before." These boys and girls of today, our boys and girls, will not only have opportunities, but grave responsibilities to meet, during the years of reconstruction; theirs the building of a new nation and a new world.

Through the growth of their God-given qualities (which will prevent the growth of the spirit of autocracy in all its different phases of development), they must be made so strong, strong with the spirit of truth, justice,

and brotherly love, that they will be able to construct and maintain a social and civic condition for our nation, for all nations, in which there will be no need of repeating the terrible lessons the world has recently experienced. Let us see the law of the spirit, of growth, of progression, at work, and know that there must be a forward movement against "the powers of evil."

May we help our children to resist all temptation to become selfish. Selfishness is a germ that may grow into autocracy, but autocracy does not always wear a purple robe and a crown. Whatever its social status, it is the contradiction of the Christ; therefore we cultivate the Christ to forestall the autocrat.

In the process of development, progress, and readjustment, we must be patient; we must trust, desiring to be as little children in meekness and willingness to follow His leading, knowing that our views are limited and that we often see from obstructed and bedimmed viewpoints. Could we see as the great Commander sees, from his viewpoint and with the same perspective, we would know that all things are working together for good, and that we are to help speed the time when mercy and justice shall rule and there will be "on earth peace among men."

So we may do our part in the preparation for the "renaissance of his spirit," by striving to purify our hearts that we may know and love the truth. We may become so imbued with the spirit of love, truth, and justice, that we shall be fearless and persevering in standing for and defending that which is just and right, making no compromise with evil; "purposing only those righteous acts and judgments that are in conformity to His will," and believing that *service* with altruistic motives is the best expression of love and loyalty. We may see that to do right so far as we have the light to know what is right, and to have the courage and ambition to work for right thinking and acting in our children, is patriotism. We may realize that we are not

only helping to make better the present, but that we are also building a better future for our country, for the world. The *right* doing of every individual is necessary for real democracy.

In the battle of life, Truth should be our weapon and Love should be our shield; Justice should be our watchword, and the Christ consciousness should be the commander. Observing these conditions, the victory of righteousness shall be ours.

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## FULFILLMENT

A maiden prayed: "God make me beautiful,
Endow me with such fairness that the world
Shall see and own me fair. O grant me power
Great as Egypt's Queen, that men, all men,
Shall call me beautiful beyond compare."

The woman prayed: "God give me power of song;
A voice to thrill and hold the hearts of men,
And make them subjects—slaves of each caprice,
For fires that rage within I'd find a vent
In song. O grant me, God, the power of song."

And God seemed not to hear, but gave her life
To live. To maid and woman sorrows fell
That filled each day and night with pain, until
Of all was left her but a woman's soul,
That yet had learned its lesson well; then came

A beauty in her face unknown, undreamed;
So great her power she feared its wrong appliance
And prayed each day for light and strength,
And music stole into her voice, deep notes
That thrilled men's lives and stirred weak souls to act;
And her power was great beyond compare.
Thus God inscrutable doth answer prayer.

—*Cathedral Leaflet.*

# THE CITY THAT LOVE BUILT

LILLIAN FOSTER COLBY

One day Love laid aside his quiver of arrows and his bow. "I have grown out of my former estate," he said to the blooming Springtime. "I am no longer the little boy Love; I am the strong, beneficent, full-grown youth. I will build me a city, and it shall bear my name. I will call my city Love."

When Love spoke thus, the maiden Springtime pushed back from her lovely face her sun-kissed hair and said, "O Love, how wonderful a city that will be! I also will make my home there." So, as the Springtime dwelt with Love the whole year round, the work of building went on uninterrupted by any rigors of climate or inharmony of weather. Either the sun shone in bland and beautiful wise upon the one who built the city, or sweetest zephyr breathed upon him with reviving breath.

"Thy skies, O Love, are cloudless!" murmured the Springtime, and, waving her magic wand, she awakened the flower bells to sweetest music, and her rills and rivulets to charming, babbling sound.

"My birds will sing for thee," said the Springtime, "their notes of praise to God." And as the birds sang, Love sang with them, an anthem of thanksgiving unto the Lord, the King.

So the walls of the city were built of strength and beauty, and the gates of the city were open, day and night. "Love invites thee," was the motto above the portals, and its golden letters met the eyes of each and everyone who journeyed that way. Love's palaces were also kept open, so that the wayfaring man might find an entrance there; and, because of this, many people from the world outside, became dwellers in the wonderful Loveland.

One evening when the setting sun was bathing the snow-white city in gold, a man from the world without

came journeying that way. As the gates of the city met his eyes, he looked upward to the words, "Love invites thee." The wayfarer shook his head. "'Tis not for such as I," he said.

Again he read the golden words, "Love invites thee." Even then would he have turned to retrace his weary way, but Love from his watch in the high tower, caught sight of him, and ran to greet him.

"Art thou, then, the Divine Love?" asked the wanderer as hand in hand the two entered the wonderful gates.

"Love *is* Divine," answered the Radiant One, and his smile flooded the wanderer's soul with ecstasy.

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## I WILL LIFT UP MINE EYES

I will lift up mine eyes unto the mountains:
From whence shall my help come?
My help cometh from Jehovah,
Who made heaven and earth.

He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Will neither slumber nor sleep.
Jehovah is thy keeper:
Jehovah is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.
Jehovah will keep thee from all evil;
He will keep thy soul.
Jehovah will keep thy going out and thy coming in
From this time forth and for evermore.

—*Psalm 121.*

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"Who seeks for heaven alone to save his soul
May keep the path, but will not reach the goal
While he who walks in love may wander far,
Yet God will bring him where the blessed are."

# OUR PAGE OF BLESSINGS

*"Before thou eatest, pause and raise*
*Thy thought to heaven in grateful praise."*

## THE OMNIPOTENT PROVIDER

Jehovah is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside still waters.
He restoreth my soul:
He guideth me in the paths of righteousness for his name's sake.

—*King David's experience.*

"Back of the loaf is the snowy flour,
And back of the flour the mill;
Back of the mill is the wheat and the shower
And the sun and the Father's will."

Thy blessings, O Lord, are ever increasing toward us. We praise and magnify thee as the very presence of that which satisfies us in soul and body, and in so doing we enlarge thy bounties in our lives.—*I. O. S.*

Father, we thank thee that this food is filled with thy Infinite Life. Give us kind and loving hearts, and feed us with the "hidden manna" and the "sincere milk of the word." Amen.—*M. R. C.*

Our Father, thou Giver of all good and perfect gifts, accept our thanks for the food before us as the expressed evidence of thy love and blessings unto us. Amen.—*W. I. V.*

Dear Father, I thank thee for this food thou hast given me. I also thank thee for the understanding that I do not live alone by this outer bread, but by every word of thine, is my soul and body nourished and satisfied.—*T. S.*

# SOCIETY OF SILENT UNITY

*"Be still, and know that I am God."*

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help if you have faith in the power of God.

We will instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over." All letters are confidential.

UNITY SCHOOL OF CHRISTIANITY,
SILENT UNITY DEPARTMENT
Tenth and Tracy Avenue, Kansas City, Mo.

## CLASS THOUGHT

Held daily at 9 p. m.

February 20 to March 20, 1920

*I rejoice in the knowledge that I am the life of God made active in primal perfection of soul and body.*

## PROSPERITY THOUGHT

Held daily at 12 m.

February 20 to March 20, 1920

*By the righteous observance of the Divine Law, I am blessed and prosperous.*

# CLASS AND PROSPERITY THOUGHTS

All spiritual exercises bring us closer in consciousness to God. The method of prayer that does most to promote the assurance of God's reality and presence, of his power and willingness to give good gifts to us, is the method we seek. The Class Thought for the current month incorporates the accelerating power of rejoicing. Innately, everyone knows that the life of God is the quickening principle that gives consciousness to the mind and animation to the body. But an access of life, a sentiency throughout the being, is set astir when the mental activity takes on the rejoicing quality. Rejoicing in the blessings which pour in a steady stream from the fountain of All-Good, makes us increasingly receptive to the bounties which crowd upon each other in an effort to use us as channels of outflow to the visible world. The "primal perfection of soul and body" moves steadily toward a parallel with the unchanging perfection in which God holds us, and we become increasingly conscious of the spiritual nature of our being.

There are different manifestations of prosperity, but there is only one Source of prosperity. Everyone manifests prosperity to some degree, and there is a law by which we can increase our supply along any or all lines. The law is kept by knowing that there is plenty, by expecting plenty, and by mentally receiving plenty. The law must first be observed spiritually, in that deep, inner realm where consciousness merges with the Absolute. Enduring prosperity is reached when we dwell in the place of spiritual Substance, the house of God's supply. The law must be observed in thought. So we train ourselves mentally to see plenty; we train our souls to feel plenty. When this training reaches a certain point, we cannot be anxious for supply, because we know through and through that Substance is as sure as life, and that supply is as unfailing as God. Here faith and works become one, and all we ask springs speedily into manifestation.

# EXTRACTS FROM LETTERS

*These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.*

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As God is All-Good, and has only good gifts to bestow upon his children, what powerful element was the cause that produced such great destruction of life and property in the recent storm at Corpus Christi, Texas?

These great upheavals are in nature what explosions of temper and other uncontrolled actions are in the individual. An examination of the cause of the latter will give a key to the meaning of the former.

The Adam, or race consciousness, is composed of unspiritualized mental elements. These express as thoughts, feelings, and will movements. When the *I Am* consciousness is not yet manifested in a ruling way, the activity of the race thoughts is not properly controlled in the individual, and anger, destructiveness, etc., manifest. As the soul evolves, the mental activities change. Instead of the Adam carnality, there is expressed the Christ spirituality. All mind powers are purified; they act in Divine Order; harmony, and the loving expression of good, become the rule of the individual life.

As it is in man, so it is in nature, for man is the thinking part of nature. That which is true of the individual is also true of the universal, each being the complement of the other. All the qualities and characteristics of the Adam man exist also in Adam nature, and they manifest in exactly the same way. Nature's moods, feelings, and will impulses, are unregenerate, move along the line of least resistance, and are governed only by the cosmic limitations of their own power.

Nature being in the process of evolution to a higher state of consciousness, tremendous upheavals are inevitable in its realm. These manifest as storms, earthquakes, and the like, and are to the cosmos as a whole what wars, pestilences and famines are in the race consciousness, or what inharmony, sickness and accident are in individual experience. These conditions are less severe now than in past ages; they will continue to decrease as the lower levels of the cosmic mind become more responsive to the regenerative influences now at work in them. They will cease entirely, as a final work of the Christ activity.

The cosmic forces are, strictly speaking, neither moral nor unmoral—they simply are. They could not be different under the circumstances. They act as they must act in the unfolding creation. Therefore, it is not wise to apply to them the test of good or evil, as people think of and understand these terms. A natural force is neither good nor evil in the human sense, it just *is*. Good and evil are relative terms, and can be predicated only of a range or degree of consciousness at least as high as the human.

When a storm, such as you mention, sweeps over the earth, leaving destruction in its wake, why should man question the wisdom of the Almighty or even wonder why such things must needs be? Why not accept them as they are, knowing that they could not have been other than they are? God is all-knowing, and in designing his universe he chose from among an infinite number of plans the *one* and *only* plan that was absolutely complete, and the world, man included, is now being unfolded in accordance with that plan. What is, had to be, and, under the circumstances, is the highest expression of what ought to be or could be. When thus considered, all is seen to be *good*, regardless of the human belief to the contrary. Because of his limited understanding, man misinterprets the meaning of natural phenomena, and, through the formative, dominating

power of his thought, brings forth the evil which he imagines to exist in the nature of things.

God works through law, and, while perfectly free, is as much bound to a certain course as is the tiniest atom in the universe. He is Principle, and expresses as First Cause. This makes a world of law and order, not one of accident or "happen so." God, knowing that all works for good, does not interfere with the course of nature through special providences; seeming variations are but the manifestation of laws higher than those with which man is ordinarily acquainted.

Good exists in the nature of God and his creation, and is not something that is conferred upon man, either within or without, as a gift. This good comes forth in and through man, according to the degree of his intelligence, and in the exact measure of his coöperation with Divine Law. So long as the individual manifests the unregenerate consciousness, he is more or less subject to cosmic inharmonies, and, when functioning in the path of their activity, will be dragged down by them. Those who perished in the storm you mentioned, met that fate because they were in mental touch with the forces that overwhelmed them. Had they known how to harmonize perfectly with Divine Law, had they thought and lived Truth instead of error, they would have been free from that disastrous experience. Safety lies in knowing the higher law of Being, and in living above the mental whirl of the lower currents.

It is interesting to speculate as to the possible effect of man's wrong thinking, on the sensitive cosmic forces which operate in and upon him constantly. Many effects, such as hail, lightning, wind, and the like, are directly traceable to destructive influences operating in the race consciousness. When this is the case, these appearances of inharmony are easily controlled by the spoken word. The success following the application of Truth to these conditions proves man's dominion over the lower forces of nature, and reveals clearly the fact

I rejoice in the knowledge that I am the life of God, made active in primal perfection of soul and body.

By the righteous abundance of the Divine Law, I am blessed and prospered.

that cosmic regeneration depends upon man's regeneration. As man becomes spiritualized and harmonized, the earth and all its forces take on the same quality. Being negative and receptive, they reflect his mentality; therefore, when man becomes fully Divine Man and completely manifests Divine Mind, he will be able to exercise the spiritual dominion given him in the beginning.

The comsummation of this process is set forth in Revelation. When God, through the new mind and the new body in man, has brought forth the new heaven and the new earth, harmony will reign supreme; destructive influences, cosmic or individual, will be no more. Then shall the children of the Most High walk the earth unharmed and unafraid.

* * * * *

Your desire not to be "in the way" in your work, brings before the mind the great question which man must adjust, that he may bring about the righteous development of equal opportunity, equal prosperity, and equal efficiency for all people. One of the first error ideas that he must overcome in attaining this development, is the "age" idea.

In Spirit there is no such condition as age; all are of the same eternal youth.

To establish this idea in the minds of men, the seeming old and the seeming young must work together, bringing their minds into loving, harmonious coöperation.

Naturally, the young feel a deep respect for those who are called older, looking to them for love, wisdom, and guidance.

The ideas that "old" people hold of their own superior wisdom and understanding, make them unreceptive to new visions, new methods of work and new ways of living. It is difficult for "young" people to coöperate with them, and for employers to train them into new ways of serving.

Young people are receptive. They have the consciousness that they have everything to learn, and they are therefore willing and anxious to adopt new ideas and ways. This makes them alert, active, and efficient. They need the poising guidance of those older in experience and wisdom, and the older people need the fresh inspirations, activity, and vim of the young. It would seem that the best results are to be obtained, not through separating them in their work, but by bringing them into harmonious coöperation.

Do not lament that you are where you are. Look deep into the truths of life; be alert to grasp with your own mind, and to bring before the minds of others, the ideas that will lead up to the establishment of perfect, harmonious work and coöperation, between all people.

Get back of the idea in your mind that leads you to shrink from meeting the world in work. If it comes from your consciousness of yourself as "old," have nothing more to do with it, for it is not of the Spirit. If it comes from the unselfish realization that because of experience and the great development of love and wisdom, you now have power to work in a place where "testings" overcome are the proof of one's ability to do a greater, though perhaps less laborious work, you may know that it is not of the error "age" idea. You may know that the source of this realization is good; that it comes from the idea of matured progressiveness, coöperative ability, love, and efficiency in work. And you may be sure that Spirit will open the way for you to be placed just where you can do the greatest good for God, yourself, and for others.

Remember that it is not by might, but by Spirit that this work is done, and that love is the greatest adjusting, equalizing power in the universe.

* * * * *

Your interpretation of your dream is very good, and we praise God for it.

Whenever you are attracted to any state in the

outer world, always do as you have done in this case; get right back of it and find out whether it has its origin in the human, or mortal mind, or in the spiritual Mind. Let your mind go back to the life of Jesus and see how he met such conditions.

We would not say that marriage is the completion of the perfect life here, although this idea is very strong in the racial consciousness, and the human mind advances every argument in favor of it—even asserting that the work of the Father, which man must do, is more perfectly accomplished when one is married than when unmarried.

We would say, however, that many times individuals receive much help through experiences with other souls, and especially in the marriage relation.

If one is really on the path, he cannot do otherwise than receive good from every experience, and oftentimes the trials and tests that one meets in one's relationship to another,—especially in the marriage relationship —bring to the individual the most valued and treasured lessons, even though these trials and tests are most bitter. It proves that the lessons that the soul learns in its relationship to another soul are not intellectual lore; through association, certain ideas and feelings are brought into play that change the "warp and woof" of one's individual consciousness, and the test of the real fibre of one's soul is proved by the way in which these trials or tests are met and overcome.

We are not advancing the idea that marriage is necessary in any way, nor are we stating that it is harmful and unnecessary. Each individual must go to the very center of his own being and let the light of Divine Understanding guide and direct him into that which is for his highest good.

We feel that true spiritual companionship is very helpful in one's progress; when one has reached that wonderful place where he no longer needs the association or companionship of one who is also climbing the

mountain top of attainment, then such an one may indeed call himself an overcomer and a master. That there are many who have taken this step we cannot deny, and for such we rejoice; but to merely suppress the desire for companionship—which naturally and normally lies in the soul of each and every individual at some time in his life experience,—well, we call it foolish and unwise. Therefore, just remember that the mystical union of soul, which marriage represents, is not an unlawful experience to a Truth student and overcomer, providing of course, that one is being led by the spirit of Truth within one's own soul.

We bless you and know that you will understand just what lesson we are endeavoring to place before you, and know that you are now being led into the experiences that will bring the most wonderful soul development, the experiences that will strengthen you in spirit, soul and body, and that you will prove your mastery and dominion as a true follower of Jesus Christ.

* * * * *

I was a little disappointed to read of your union with New Thought. Its teachers seem to take all divinity from Christ, and to teach abstractions and Eastern philosophy. Unity attracted by its teaching of Love, and Christ, its only hero.

Do not be disturbed about New Thought, Christian Science, Unity, and the like, agreeing or disagreeing. These are simply schools, or channels, through which Truth is brought forth and applied to human problems, each presenting the message in its own particular way. What you want is the eternal Truth represented by all these schools, and to have it you must seek it in your own heart, for there is its source, so far as you are concerned individually. The schools do not create Truth for you; they simply help you to find and understand and apply Truth.

# SILENT UNITY HEALING

## PROSPERITY

*East San Diego, Cal.*—My husband has a steady position. Since accepting it, he has received a raise with the promise of another soon. This has enabled us to meet our obligations, but above all it has helped us to realize a trust in God as an ever-present supply. It has given to me especially an understanding of true prosperity and its Source. This great awakening is even greater than the material demonstration. I bless you in my heart.—*Mrs. E. N.*

*Ennis, Texas*—The help for which I asked your prayers came at once. I was not only able to work regularly, but there came to me an even more wonderful thing,—a sense of God's presence with me. I am very grateful. —*Mrs. K. R. H.*

*Cincinnati, Ohio*—I wrote you for prayers in helping my husband secure a better position. Shortly after writing you, he was offered the position he now has. It is just what he wanted, and he is so pleased with it. We both thank you for your prayers. God is ever ready to help us when we ask him—and know that he will. I am inclosing a love offering.—*Mrs. S. S. W.*

*Meadville, Pa.*—I wrote you for prayers for prosperity. I am thankful to say that before your reply came, I was offered a position suited to me in every way. I accepted it. I am going forward joyfully in the conviction that the Lord does prosper those who love him.—*E. B. S.*

*Cincinnati, Ohio*—My husband has been guided into the best position he has ever had. We rejoice and give thanks to God for all the blessings we have received.—*Mrs. S. D. M.*

*St. Joseph, Mo.*—My husband was out of employment for almost two years, when I asked your prayers. The letter could not have reached you when a call came for him to report the next morning. The work is pleasant. God bless you.—*Mrs. J. H. E.*

*Franklin, N. H.*—I am glad to tell you that my son secured a good position the day after I wrote you.—*A. W.*

*Centerville, Md.*—The Bank came several days ago, and the day I put the money in, I received a letter asking me to accept a position at quite a good salary. I can do this work in conjunction with my other work, and I have been praising the Lord more and more ever since.—*L. T. K.*

*Rocky Mount, N. C.*—I am so happy to know that God answers prayers. I left my bag on the train Monday. I had been home an hour and a half before I thought of it. I prayed the Father to direct me to it, and in a short time I had it in my possession. I praise God.—*L. W.*

*Seattle, Wash.*—Our word has not returned unto us void, but has brought rich reward. This month the money came for the typewriter which I am now using. Also enough money came to buy books and to take a special course of training that I have had in mind for years. The lovely apartment where I lived was sold and the rent raised. I knew Divine Love would provide. Some friends offered me some beautiful rooms in their house. These friends are Unity students and in sympathy with all my aspirations. I thank God.—*M. W.*

*Philadelphia, Pa.*—I wrote you for prayers for success in entering a training school. From my heart, I thank you. I was refused admission to that school, but now I am admitted to another and better one. I shall receive a training which will gratify my desires to a much greater extent.—*J. M. S.*

*Dallas, Texas*—I thank you for your kind prayers. Shortly after receiving the Bank, things began to brighten up for us, and an appreciated increase in salary came. Sending for a prosperity Bank always seems to change the tide of our affairs, and the good results reveal to me the power of prayer.—*Mrs. N. O.*

*Cleveland, Ohio*—I wrote you for prayers to help us find a home. Before receiving your reply, we had found a house to satisfy us.—*Mrs. O. P. R.*

*Cincinnati, Ohio*—I wrote you for prayers for mother, who had been told she would have to move, as the house where she lived had been sold. I received a letter this morning telling me that the landlord had told her she could remain until April. I am grateful to you, indeed.—*Miss M. D. P.*

*Washington, D. C.*—I wrote you asking your ministry in obtaining success and prosperity for a friend. The opportunity for success came to him in a few days in the form of a new position, which he accepted, feeling it was the correct course for him to take. I am truly grateful to you for your ministry in his behalf.—*N. B. T.*

*Canon City, Colo.*—I asked your help in selling my home, and with your usual promptness you responded to my request. In a short time the place was sold. I thank you,

and I am sending you a love offering with my sincere wishes that the blessing of the Lord may rest upon you.—*M. E. W.*

*Campbell, Cal.*—I wrote for prayers in regard to selling our property. Three days after receiving your letter, it was sold. The money problem has been settled satisfactorily. I have not words to express my thankfulness for your ministry. It was surely a demonstration of God's Love and Truth.—*Mrs. J. D.*

*Martinsville, Ind.*—We had our sale, and we made good. Mother also traded her town property for a place in the country. Praise be given to God for your wonderful prayers.—*J. D.*

*Chicago, Ill.*—Through your prayers, I now realize our Father's blessing in all our affairs. My daily sales at the store have doubled. May God bless you.—*M. S.*

*Fort Wayne, Ind.*—The day before time to pay my taxes I did not have enough money. I asked God to help me. That very day I received the money to pay them. My heart is full of praise.—*J. R.*

*St. Elmo, Tenn.*—I wrote you for prayers for selling my business, and by the time my letter reached you I had met with great success. I praise God for what Unity has done for me.—*Mrs. J. W. H.*

*St. Louis, Mo.*—Inclosed find my love offering, which I am sending you as a token of appreciation for speaking the prospering Word for my business. I have received an increase in salary.—*J. K.*

## HEALTH

*Manchester, England*—I rejoice and praise God for the success attending my labors for the sick and ailing. My friend who had been ailing for forty years with piles, is now beautifully relieved. Thanks for Unity's help.—*F. K.*

*De Soto, Mo.*—I am entirely healed of piles. I thank you for your faithful prayers to the Father. I inclose a love offering.—*W. S.*

*Evansville, Ind.*—Our daughter was freed from a very bad case of tonsillitis through your prayers. I thank God. —*A. B. Y.*

*San Francisco, Cal.*—As soon as your letter came to me I felt improved, and now my throat is normal. I am very grateful.—*S. M.*

*Marlim, Texas*—The affliction in my side has disappeared. I am also going without my glasses.—*Mrs. W. L. W.*

*Greenfield, Mass.*—I asked your prayers for myself for freedom from lumbago. I am well now, and was helped very soon after I wrote you.—*Mrs. W. L. D.*

*Ashland, Ga.*—I wrote you for prayers that I might be healed of a severe cold and a pain near my heart. The cold is gone and the pain has left me. I thank you for your faithful prayers. Please find inclosed love offering. —*Miss L. A. O.*

*Oakland, Cal.*—I thank you for your prayers for the healing of my ulcerated tooth. I am entirely free from pain in tooth and jaw, and feel that the healing work is finished.—*L. H. C.*

*Denver, Colo.*—I wrote to you for prayers for cure of a tumor, and also for prosperity. All signs of the tumor are gone, and I have a nice place to work. I thank you with all my heart for your help, and I praise God for this wonderful demonstration.—*Mrs. E. S.*

*Dillsboro, N. C.*—I wrote you for prayers to relieve me of neuralgia pains in the region of my heart. I am glad to say that I have had none of these pains since a day or two after I mailed the letter. I thank you.—*J. J. H.*

*New York, N. Y.*—I asked your prayers for my little son and for myself. He had enlarged glands, but very soon after writing you, they became normal. I had a dreadful cold, but it soon disappeared. I thank you very much. —*Mrs. I. M.*

*Richmond, Cal.*—Before I telegraphed you for prayers, my baby had not kept anything on his stomach for two days, and was coughing. After I sent you the telegram, he kept the next feeding on his stomach, and got better from then on, and now is entirely well. We are thankful to God and to you.—*Mrs. C. W. W.*

*Santa Barbara, Cal.*—I am thankful to report that our boy's feet have been healed. I also have had a wonderful healing of a stomach trouble which had been bothering me for years.—*Mrs. J. F. F.*

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## BE YE TRANSFORMED

*Milwaukee, Wis.*—I have much to be thankful for these days. A year ago today my husband was in a war camp, my furniture in storage, I had little ready money and was in bed with the influenza. I had not asked for your prayers at that time. Today I have a dear little home, and a good kind husband; both of us have positions, and have laid by more money in a short time than we have ever be-

fore saved, and we are both in good health. That is what I have to thank God and Unity for, and I do assure you my heart and soul are filled with praise and thanksgiving.—*P. L. V. K.*

*Buffalo, N. Y.*—Our family, which was lacking in love and fellowship, has had a wonderful demonstration of being united in love and Christian sympathy. My brother was saved from a severe illness, and my money matters have improved beyond my expectations. I feel that your prayers and mine have been answered.—*Mrs. M. S. L.*

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## MISCELLANEOUS

*Saskatoon, Sask., Canada*—We were besieged by mice, and I set some traps, one at the bottom of a staircase. I forgot all about the mice until I found the trap moved from where it had been placed. I called my little daughter and asked her if she had moved it. She replied: "Yes, you taught me not to hurt anything. I just moved the trap and asked God to let the mice all run away so they would not get caught." We never saw a mouse or any signs of one after that.—*Mrs. M. D.*

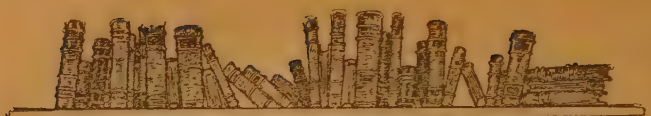
*Merritt, B. C., Canada*—About a month ago I asked your prayers to aid me in stopping the use of tobacco. Words are inadequate to express my thanks to God and to you for your help. To be healed in so short a time, after using tobacco for so many years, is wonderful. Enclosed please find my love offering. May God bless you!—*T. C.*

*Wellington, Ohio*—I wrote you for prayers for protection for H. H., when he was in the trenches. He returned without a wound, although he was eighteen months overseas and in the thickest of the fight. I thank you for the prayers.—*J. B.*

*Ismay, Mont.*—I wrote you last summer for prayers for rain, and the rain came, the first moisture we had had in months.—*Mrs. F. B.*

*Carthage, N. Y.*—The tract on "The Silence" is very helpful to me. I like the story of Mrs. May. I also enjoy the story of the lessons by Alice Ruth; she makes it so plain. These last two named articles appear in Unity Magazine. May God's choicest blessings be yours.—*Mrs. N. C. B.*

*Impendhle, Natal, South Africa*—The Weekly Unity is very helpful, and it is so nice to have it coming every week. The "Things to be Remembered" articles are fine. —*D. G. P.*



# PUBLISHERS' DEPARTMENT

UNITY is published on the 1st of every month by
UNITY SCHOOL OF CHRISTIANITY (Incorporated)
Tenth and Tracy Ave., (Unity Building), Kansas City, Mo.

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

## TERMS OF SUBSCRIPTION

*Unity Magazine* one year, in the United States.....$1.00
*Unity Magazine* one year, in Kansas City, Mo..... 1.25
*Unity Magazine* one year, in Canada..... 1.12
*Unity Magazine* one year, all foreign countries..... 1.25

Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom* will be sent gratis upon request.

SUBSCRIPTIONS PAYABLE IN ADVANCE

## TO UNITY SUBSCRIBERS

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Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires this month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we should suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appear, inclose it with check or money order and mail it to us. We will understand that it is your renewal.

## "OTHER SHEEP I HAVE"

Occasionally a reader of our literature does not understand why we quote from religious teachings whose founders did not live according to the standard of present day morality.

The mistakes of a teacher in no way invalidate the truths of his teaching. Truth is true, regardless of its time and spokesman. It is as precious, as vital, as eternal, when uttered by Judas as when enunciated by Jesus.

The evolving standard of living is the sign of racial evolution. "Time makes ancient good uncouth." A system of living not good now, was good at the time in which it flourished. Brute force was once the foundation of rulership; it has been superseded by civilization. Walls for defense about cities, were considered good at one time. Now they are regarded as a hindrance to free entry and departure—a challenge of enmity where no enmity is intended.

Moses, chosen by Jehovah to lead the Israelites out of Egypt, was a criminal refugee. Yet he was selected to be the mouthpiece of the greatest law given to the world, up to that time. He was a murderer in an age and in a society of murderers. He lived by his times and his associations. We do not repudiate the Ten Commandments because Moses fell short of modern ethical standards.

For his sins, David was not permitted to build the temple of Jehovah, but he has given to the world Scriptures of inspired sublimity and beauty. We do not discard his reveries and prayers because of his mistakes. To the contrary, we hold his words as priceless; we pray through them and find in them peace, protection and exaltation.

As a body of students and teachers, Unity accepts what the Spirit of Truth reveals as true, and lets all else go. We do not commend the failure of anyone to

live purely; we do not condemn failures of any kind. We know that a soul may receive a large measure of Truth along some line, and not be so progressive along others. Most distinct religious movements have been instruments of cruelty, at some period of their history. The standards of the age, the exigencies of the test, have caused crusades, inquisitions, massacres. These movements may have preserved the teachings they were meant to defend and popularize, but they were not according to the morals of the civilized world of today.

Jesus Christ never advocated force or reprisal, but his nominal followers have practiced both. His sweep of vision showed him the world as it was developed in the years when he walked the ways of Palestine; it revealed what should come before the gentleness of his Gospel should find full sway in the actions of his followers, and in the world at large. "Other sheep I have which are not of this fold," he said, knowing that in the minds of his disciples darkness yet struggled to hold its dominancy over the Great Light which was being kindled on the planet.

Jesus Christ gave Godspeed to all who spoke the speech of God. We do the same, knowing that by the sure law of the Word and its manifestation, every righteous utterance helps Godward any soul that speaks in the terms of the Truth.

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## CONTROLLING THE ELEMENTS

We are receiving numerous responses to our request for testimonials regarding weather control. These communications are highly instructive as to the methods which can be made effective in transcending the weather prophecies. The power of the Spirit in man is shown to be in mastery over the physical elements, so that in one more respect we are entering that relation with the Infinite in which "all these things" are added. We mean to have our pamphlet on this subject ready for our readers in a few months.

# A CHRISTIAN DAILY NEWSPAPER

The announcement that the Christian Churches of America are sponsors for a movement for the publication of a Christian Daily, is a sign of the final adoption by the people of the Christ standard in all things. In a circular, issued by the promoters of the new daily, is this:

The Christian churches of this country have a membership of more than forty-two million people, enough to support a thousand daily papers; yet there is not one newspaper that dares, apparently, to nail a religious and a high moral banner to its mast-head, and those papers that are the most blase in their methods, that are able to procure the greatest scoops of high life scandal and low life crime, are the ones that are able to display affidavits showing the largest circulation.

We believe that this is not only utterly wrong from every standpoint of community interest and welfare, but also wholly condemnable from the standpoint of our Christian faith. The situation is intolerable. We want the spirit of Christ to control the daily press, we want his Kingship recognized,—and we are now taking the first step in that direction. The daily press, that "powerful moulder of public opinion," must no longer be the demon's weapon, counteracting all the good influences exerted by the church, the Sunday school, the Bible school, and the home, but must become the sponsor of truly Christian ideas and lofty, high-born sentiments.

The paper (to be published in Chicago) will be known as "The American Christian Daily," and the Company will endeavor to have its first issue out about September 1, 1920. The paper will be up-to-the-minute in every respect. So far as news service is concerned, we shall be able to compete with any metropolitan daily. The reader will get a *new*spaper instead of a magazine. We shall try to furnish news, good news, important news, news gathered from all over the world by press association leased wire service, special correspondence, special telegraph and cable service, and a first class staff of reporters.—*The American Christian Daily Company, 708 Garrick Bldg., Chicago, Ill.*

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We welcome the new magazine, "Right Thinking," published by Right Thinking Publishing Co., Mercantile Library Bldg., Cincinnati, Ohio, $1.00 a year.

May Cornell Stoiber is Editor; Claire Norton, Treasurer; Nettie B. Longhead, Business Manager; William D. Norton, Assistant Treasurer, and Agnes Dandy, Secretary. Blessings upon the new venture.

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## EASTER SCHOOL

It has been decided to hold a two weeks' intensive training course at headquarters in the spring, to round out the school year opened July, 1919. This school will open Sunday, March 21, and will close Easter Sunday, April 4. We shall be pleased to hear as early as possible from interested nonresident students who anticipate taking up the work being outlined for this coming session.

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## TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

F. E. Burrow, Benton, Ark.

Lucia Roach, 39 North French Broad Ave., Asheville, N. C.

H. Fay Hixon, Kendall College, Tulsa, Okla.

Mrs. Clara Peebler, R. R. 7, Wichita, Kans.

Mrs. Ella M. Birdman, Hanover, Conn.

J. P. Clawson, 15 N. Pine St., Colorado Springs, Colo.

E. Mary Brenaugh, care of Dr. Muladin, Banka Mall Maternity Home, Kacheri Rd., Lahore, India.

Mary C. Hoffman, 36 Church St., White Plains, N. Y.

# PUBLISHERS' NOTES

The American Standard Version of the Bible was made and authorized by the American Revision Committee, composed of Christian Scholars from the leading Theological Seminaries of all Evangelical Churches. These self-sacrificing Christian Scholars gave nearly thirty years' service to this translation and revision, and in their labors they not only had the use of all Scripture manuscripts in the original languages, but in addition, they had the translations of the English Bibles, of Wycliffe, Tyndale, Coverdale and Matthews, The Bishops Bible and the King James Bible. Besides this they had for comparison the recent translations and revisions made by Germany, France, Holland, Norway, Sweden and Denmark.

Unity has, therefore, chosen this version, known as the Nelson Bible, because of its accuracy. Large type, with full references; size 5¼ by 8 inches; keratol binding; price, $3.50.

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The March number of Unity Magazine will be devoted to a consideration of the Judgment faculty. James is the corresponding disciple. The systematic study of man's twelve faculties is proving of marked interest to our students as the following sample extract from a letter will testify: "I am inclosing my renewal for Unity for one year. What it means to me, I have no words to express. I am so glad that you are taking up the centers of consciousness, and I shall look forward to the coming of each number as eagerly as I would to a letter from a dear friend; that is really what Unity is to me,—a dear friend."

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Occasionally we have a subscriber who requests that his magazines be sent in a plain wrapper, without any Unity printing on it. A "Plain Wrapper" Department will, therefore, now be opened for the accommodation of those who do not wish others to know of their association with Unity interests.

We trust that only those who feel it a necessity will avail themselves of the services of this new department, because it will entail much extra office work. But if a plain wrapper for your magazines will add to your comfort or convenience, do not hesitate to ask for it.

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The twelve faculties of mind as represented by the twelve disciples of Jesus Christ, are the subjects of con-

sideration in Unity this year, as our subscribers have already learned. Special attention has been given in this number to Strength (Andrew). The March number will be given over to the development of Judgment (James), and the April issue to Love (John). This specializing upon each disciple as a representative of some power of the mind and body of man, will prove unusually interesting to all metaphysical students.

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The following is an extract from a letter lately received by the publishing department: "To be quite frank, I sent for the Bank mostly for the sake of sending Weekly Unity to three friends. That little paper has been such a blessing to me, that I wanted others to have it. The prosperity part of it did not appeal to me so much for myself, for I have never cared greatly about money—have always been poor, but had sufficient faith to believe that God would give me all necessary things. Your literature, however, has been a great help in giving me a better understanding of God as my supply and of my own privileges and powers as his child—heir of God and joint heir with Christ."

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Every now and then some one asks if Wee Wisdom is suitable for a child of certain years. The magazine is adapted to children of all ages, from the tiny tot who can only enjoy the pictures, to the high school boy or girl who can gain from it, not only knowledge and entertainment, but also an inspiration for easy and right methods of studying lessons. Then don't forget that Wee Wisdom is a magazine for all children. Indeed many of our adult subscribers say that they read it themselves with avidity.

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Here's hoping nobody will think we're bragging. But we feel that we must let you all in on the good news! The subscription list for Unity Magazine has increased by thousands since a year ago, and the Wee Wisdom list is multiplied by two. Christmas literature went rapidly. It was only by long hours of overtime work in the bindery, order, and mailing departments that the orders could be filled. Rejoice with us in the glorious spreading of the Lord's work!

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The keynote of this issue being "Strength," can't we interest you in our compilation of Unity lectures, known as "Temple Talks?" These treat first, last, and all the time, on the attainment of spiritual, mental, and physical strength. The "Talks" are bound in such attractive little pocket volumes that we'd like to feel that you are always carrying

one about with you to take out in a spare moment. See page 193 for particulars.

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Can we saunter contentedly along, basking in the sunlight of Truth, yet knowing that others are literally groping for the light?

Let us be up and doing! Let us resolve this instant to help illumine the pathway of those who are reaching out for the open door which leads into the full-orbed day of Truth. Let us usher in the new year by sending Unity, Weekly Unity, or Wee Wisdom to some hungry soul.

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We wonder if our readers realize that the price of Unity publications has not been advanced—and that this is quite exceptional since the cost of work and materials has so greatly increased. Few magazines are now published at the old price. It might be a good idea for our interested readers to tell their friends about the low price of Unity publications while they are recounting the other unusual features of Unity, Weekly Unity, and Wee Wisdom.

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Tell your friends that Unity periodicals teach the practical application of the doctrine of Jesus Christ, and that when they subscribe for Unity, Weekly Unity, and Wee Wisdom, they are not patronizing the organs of any sect. In passing, it should be a most comforting assurance to all of our readers that in these tumultuous days they are getting the pure unadulterated teachings of the Master from this radiant Truth center.

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Several generous contributions have lately been made to the "prisoners' fund" which is operative under the kindly auspices of the Silent Seventy. If we can contribute to the comfort, solace, and uplift of those within the prison walls, by furnishing the means through which Truth literature reaches them, we are tilling still new acres in our Father's field.

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A subscriber, with a heart full of gratitude, writes: "We were caught in those strikes in Oakland, and have had terrible times, as there were thousands out of work. We have learned a great lesson, and we are very thankful for your help; for we could never have pulled through, if it had not been for your sustaining literature."

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A dainty pocket edition of "Lessons in Truth" now comes bound in an exquisite French blue paper, designed in a darker tone, and heavy enough to be durable. Many

patrons of the Unity Library have been selecting a copy of this edition, in preference to the regular size paper bound copy of the book. Price, 50 cents.

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Have you been in a position to hear the people praise Wee Wisdom? Well, we have; and great is our satisfaction in knowing that the Christmas number brought joy to so many of His little ones.

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If you are interested in a generous assortment of tracts on several different subjects, use this economical and convenient way of securing information. See page 183 for particulars.

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"Weekly Unity means as much to me as my bread and butter. I cannot 'keep-a-goin' without it. I know that only love and success can come to students of Weekly Unity; therefore, I do not wish to miss a copy." A line from one who renews promptly.

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"I was glad to read that a California physician is as eager for Wee Wisdom as any of the Wees. I am one of the grown-ups who enjoy the paper very much." So writes a correspondent.

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Are you confronted by business problems and perplexities? You are invited to submit them to the "Men's Extension Department" of Weekly Unity for consideration.

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If anybody owes you money and will not pay, read the Men's Extension Department in Weekly Unity for Dec. 20, 1919, and learn how to get your money!

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Have you secured one of the beautiful Unity Calendars for 1920? Please order promptly, as the supply is running low.

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## QUESTION HELPS FOR LESSONS IN TRUTH

The main ideas in the "Lessons" are suggested by a list of questions, varying in number from twenty to thirty for each lesson. Students who are using the "Helps" express themselves as being able now to study "Lessons in Truth" more intelligently than they have done heretofore. And naturally so, because those who compiled the questions have had long experience in teaching classes of Truth students. This enables them to frame leading questions that stimulate new trains of thought. 35 cents will bring you this valuable study help.

# A SET OF TRACTS

*Much in Little*

Consisting of several generous assortments each with a predominating theme:

| | |
|---|---|
| Prosperity | Bible Interpretation |
| Health | Soul Development |
| Regeneration | Vegetarianism |

The prosperity assortment covers such subjects as "The Saving Habit," "How to Handle Substance Spiritually," "All Sufficiency in All Things," "Prosperity in the Home." One leaflet alone, "Talk Abundance—Have Abundance," throws the searchlight on one of the fundamental factors in attaining true success.

The health series will assist you in establishing the relation between righteousness and health through recognition of the divine, vitalizing power native in man. Besides considering this universally absorbing subject of health from its manifold aspects, a miracle healing and how it was done, is recounted. One tract in this lot, "Practical Christianity," containing an explanation of the teaching of the Unity School of Christianity and its relation to some modern cults, makes clear to our readers the position that we hold among the adherents of various advocates of advanced thought.

Among the tracts under the general heading of "Bible Interpretation," you will find one on the Apocrypha; another, "The Teaching of the Scriptures Concerning Eternal Life;" still another, that translates the ninety-first Psalm into the terms of an insurance policy: and yet another article taken from the American Magazine on "The Book That Has Helped Most in Business."

"Soul Development" contains articles on "The Silence," "Spiritual Judgment," "Enduring Words," and other uplifting themes to help in the growth of the upward-striving searcher for Truth's message.

Vegetarianism is a matter engaging the attention of many advanced thinkers—indeed even of the multitude, since meat has so advanced in price. Some of the tracts in this series consider the vegetarian diet as a spiritual and remedial agent only. Others treat on kindred aspects of the big question, Vegetarianism.

Regeneration, the life to which the adepts of all time have consecrated themselves, has only recently become a theme for metaphysicians to dilate on and spread broadcast as a teaching possible of attainment for the many now,

and for the mass, ultimately. "Life and Sex," by Charles Fillmore, "Conservation," "Regeneration the Way to Redemption," are sample tracts in this group.

Collect a little library of handy literature which can be kept in the pocket and read on the street car, at the noon hour, or during any moment of leisure. Price, 25 cents for each assortment.

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## *TEXTS ON STRENGTH*

*Jehovah, the Lord, is my strength.—Hab. 3:19.*

*Keep silence before me, . . . and let the peoples renew their strength.—Isaiah 41:1.*

*Strength and gladness are in his place.—I Chron. 16:27.*

*With him is strength and wisdom.—Job 12:16.*

*In quietness and in confidence shall be your strength.—Isaiah 30:15.*

*I love thee, O Jehovah, my strength.—Psalm 18:1.*

*The God that girdeth me with strength, And maketh my way perfect.—Psalm 18:32.*

*Jehovah will give strength unto his people.—Psalm 29:11.*

*Unto thee, O my strength, will I sing praises.—Psalm 59:17.*

*And my God is become my strength.—Isaiah 49:5. —The American Revised Version.*

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## FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in March Unity Magazine:

CLASS THOUGHT
Held daily at 9 p. m.
March 20 to April 20, 1920

***I am the love of God made manifest as radiant health and harmony.***

PROSPERITY THOUGHT
Held daily at 12 m.
March 20 to April 20, 1920

***I am the rich substance of God made manifest.***

# THE SILENT SEVENTY

"*The Lord appointed seventy others.*"—Luke 10.

The Silent Seventy is the department of Unity work organized for the special purpose of distributing free literature. You who have been benefited by the study of Truth and who desire to help others to see the Light are invited to join the Silent Seventy and take up this work. There are no membership dues; however, free-will offerings are welcome. Write the Secretary for bulletin and further information. Each month we publish testimonials; this month we give the following:

*Penitentiary, Philadelphia, Pa.*—I received your letter, also a large assortment of reading matter. I very highly appreciate your kind, instructive letter, and have clipped the paragraph which so beautifully illustrates Matt. 25:40, so that I could pass it around. I have had nothing but encouragement in my efforts to handle the literature.—*A. K.*, S-70, No. AM-46.

*Omaha, Neb.*—Since becoming one of the Silent Seventy, I have been really working for Unity. I am so eager that it become widespread. I have been getting bread from a bakery where everything seemed to be in a muddle, no system and nothing clean. I took with me one day a magazine, a Weekly and a Wee Wisdom, and asked the mother and daughter if they wished to read them. They seemed much pleased to get them, and now, after two weeks, they have subscribed for both Unity and Weekly, and have purchased "Lessons in Truth." Their bakery is clean and orderly, and the kitchen, into which one looks from the bakery, has taken on an orderly appearance. I can hear singing of different voices now as I go in, and the faces of everyone of them (five) have changed from worried, selfish looks, to open, smiling, pleasant looks; they are pleasant to customers, and business is improving. Heaven bless Unity. —*Mrs. G. F. G.*, S-70, No. RR-21.

*St. Louis, Mo.*—Will you kindly send me an assortment of literature for distribution? It is only a few months ago that I took up Unity, but it has done so much toward brightening my life that I want to pass it on. The literature is always kindly received, often with inquiries for more; sometimes the receivers ask if they can keep the magazine or give it to a friend whom they know it would just suit.—*Mrs. E. H.*, S-70, No. VV-41.

## IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of March to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

## UNITY PROSPERITY BANK

### *Does It Bring Returns?*

Is the Alpha and Omega of the practical man of today.

People are so busy that they will only give attention to "a sure thing." And rightly so. Human beings are gradually coming into an instinctive recognition, one might say, of the great truth that man is "master of his fate, and captain of his soul."

There is that in each man's breast which says, "I have a right to success! God did not place me here a helpless mortal to be the prey of circumstance. I demand a worthwhile place in the scheme of things."

The Unity Prosperity Bank Plan furnishes a lesson by means of which people can give themselves a practical drill in demonstrating the truth of the principles of prosperity. Contained in the universal ether is the substance of all things.

The Bank users are given special prosperity prayers by the Society of Silent Unity. Rich and poor alike find the Plan effective. Those who already have an abundance learn to establish their prosperity on the granite foundation of spiritual understanding; and those who have experienced lack, learn how to appropriate what is already their own.

One of our successful Bank patrons recently wrote: "I am well pleased with the investment. Harmony has been established out of financial chaos. I realize as never before that God is the source of all good. The Bank certainly brings rich returns."

Send for a Bank, deposit the amount for Unity, Weekly Unity, or Wee Wisdom subscriptions for three friends, and see how

### *It Brings Returns!*

See pages 195 and 196 of this magazine for description and blank.

# WHERE UNITY PUBLICATIONS ARE SOLD

*Cal., Alameda*—Home of Truth, cor. Grand and Alameda Ave.
*Fresno*—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.
*Los Angeles*—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building; Unity School of Christianity, Room 210, 313 West Third Street.
*Long Beach*—Metaphysical Studio, 53 Cedar Ave.
*Oakland*—Mrs. Jessie Juliet Knox, Unity Center, 5453 Manila Ave., phone Piedmont 5350J; Ethel R. Egy, 1531 17th Ave.
*Palo Alto*—N. T. Truth Center, 451 Channing Way.
*Sacramento*—Home of Truth, 1415 L St.
*San Diego*—House of Blessing, 2109 2d Street; Metaphysical Library, 1024 Broadway; Maude Johnson Beane, 955 8th St.
*San Francisco*—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Bldg., 165 Post St.; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.; Unity Center of Practical Christianity, 948 Post St.
*Santa Barbara*—Metaphysical Fellowship Reading Room, 1336 Garden St.
*San Jose*—Home of Truth, 144 North 5th St.
*Stockton*—J. W. Bailey, 434 N. American St.; Stockton Truth Center, 229 N. San Joaquin St.

*Colo., Denver*—College of Divine Science, 730 Seventeenth Ave.; The Power School of Truth, 4321 West 32d Ave.; Unity Study Class, 220 Central Savings Bank Bldg.
*Pueblo*—Lydia Keeling, 108 West 10th St.

*D. C., Washington*—Woodward & Lothrop, 10th and 11th, F and G Sts.; Home of Truth, 1841 Wyoming Ave., N. W.; Eagles' Wings New Thought Association, 1814 N St., N. W.; I. N. T. A. Headquarters, 311 Ouray Bldg.

*Ill., Chicago*—Unity Society, 104 Auditorium Bldg.

*Ind., Indianapolis*—Unity Truth Center, 1114 Odd Fellow Bldg.
*Wabash*—Mrs. Alice M. Depuy, 75 W. Maple St.

*Iowa, Oskaloosa*—Mrs. Kate Caldwell, 714 E. High St.

*Kans., Topeka*—Unity School, 119 E. 10th Ave.

*Ky., Louisville*—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.

*La., New Orleans*—Truth Center, 613 Common St.

*Mass., Boston*—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.; The Larger Life Library, 18 Newbury St.
*Springfield*—Truth Center, Room 203, 21 Besse Place; Mrs. Mary Margeson, 356 Main St.
*Worcester*—New Thought Reading Room, 216 Day Bldg.

*Md., Baltimore*—Mrs. Robert Burton, 1021 Cathedral St.

*Mexico, Mexico City*—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.

*Mich., Detroit*—Unity Center, Margaret Wood, leader. Room 56, 213 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave.; Miss C. C. Ayers, 59 Dexter Blvd.
*Grand Rapids*—Mrs. Fred H. Meyer, 526 North Ave.; Mrs. Ida M. Bailey, 2011 Francis Ave.
*Kalamazoo*—School of Christianity, 211 W. Dutton St.

*Minn., St. Paul*—Unity Center, 1258 Bayard Ave.; Mrs. Leroy Barton, 1884 Lincoln St.

*Minneapolis*—Society of Applied Christianity, 711 W. Lake St.; Rex & Jane Morgan, 1710 Stevens Ave.; Unity and Truth Center, 69 Bedford St., S. E.

*Mo., St. Louis*—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.; The Greenbaums, 4916 Washington Ave.

*Kansas City*—Emery, Bird Thayer Co., 11th and Walnut.

*Neb., Lincoln*—Unity Society, 134 N St., Room 502.

*Omaha*—Metaphysical Library, 794 Kennedy Bldg., 18th and Douglas.

*N. J., Newark*—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.

*East Orange*—Lucetta A. Robinson, 33 S. 20th St.

*N. Y., New York City*—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; League for Larger Life, 222 W. 72d St.; Unity Society, Gamut Club, 42 W. 58th St.

*Buffalo*—New Thought Book Shop, 42 Market Arcade, 619 Main Street.

*Ohio, Cincinnati*—New Thought Temple Library, 1216 Mercantile Library Bldg.

*Columbus*—Unity Center, 208 Clinton Bldg.

*Cleveland*—Unity Center, 1247 E. 29th St.; Cleveland Truth Center, 322 Lenox Bldg., Euclid Ave. at 9th St.

*Okla., Oklahoma City*—First Divine Science Church, 727 N. Robinson St.

*Tulsa*—R. L. Benedict, 209 S. Phoenix Ave.

*Ore., Portland*—The Metaphysical Circulating Library, 27 Ainesworth Bldg.; The Realization League, 186 Fifth St.

*Pa., Philadelphia*—Unity Center, 1504 Walnut St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.

*Germantown*—Germantown New Thought Library, 6223 Baynton St.

*Pittsburg*—Ministry of Truth, 610 Arch St.

*R. I., Providence*—New Thought Center, 72 Weybosset St., Room 37.

*Tenn., Nashville*—Unity Society, 215½ 6th Ave. N.

*Texas, Dallas*—Mrs. M. R. Stallings, 700 Elsbeth St., Phone Cliff 2075.

*El Paso*—May O. Stevens, 209 Mills Bldg.

*Utah, Salt Lake City*—Mrs. A. K. Myers, 639 S. 2d St. E.

*Wash., Seattle*—S. Louise Foulkes, 421 Globe Bldg.; Unity Society, 1924 10th Ave. W.; Raymer's Old Book Store, 1330 First Ave.; New Thought Congregation, 611 Alaska Bldg.; C. F. Lewis, 622 Pike St.

*Spokane*—Spokane Book and Stationery Co., 903 Riverside Ave.; The Church of Truth, corner 6th Ave. and Jefferson St.

*Australia, Melbourne*—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.

*Western Australia, Perth*—Albert and Sons, 180 Murray St.

*Sydney, New South Wales*—Truth Center, Coles' Arcade, 346 George Street.

*Mt. Victoria, New South Wales*—The Truth Center, Sister Veni Cooper-Mathieson.

*Canada, Toronto*—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.

*Winnipeg, Man.*—The Mobius Book Emporium, 258 Portage Ave.; Vernon Dudderidge, 337 Maplewood Ave.

*England, London*—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; C. Maurice Dobson, 146 Kensington High S. London, W.; The Higher Thought Center, 39 Maddox St., W1.

*St. Helens, Lancashire*—Helen Rhodes-Wallace, 32 Acland Rd.

## A COMPLETE LIST OF UNITY BOOKS

Bible, American Revised.....$3.50
Bible, Oxford.....$3.00
Christian Healing.....75¢; $1.50; $1.50; $2.50
Lessons in Truth.....50¢; $1.00; $1.50; $2.50
Metaphysical Bible Dictionary.....50¢
Metaphysics of Raw Food.....$1.00
Miscellaneous Writings.....paper 50¢; cloth $1.00
Question Helps for Lessons in Truth.....35¢
*Sir Smile-Ups.....$1.00
Temple Talks.....paper 25¢; cloth 75¢; set of 5, cloth $3.00
*Treasure Box.....50¢
Truth in Song.....30¢
Walk in the Light.....paper 50¢; cloth $1.00
*Wee Wisdom's Way.....board $1.00; de luxe $1.50

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## A COMPLETE LIST OF UNITY BOOKLETS

†All Sufficiency in All Things.....20¢
Beaux Arts Series (6 booklets marked †).....$1.00
Bible and Eternal Punishment.....15¢
Consecration of the Room, The.....25¢
†Directions for Beginners.....20¢
Faith that Removes Mountains.....20¢
Finding God.....20¢
†Finding the Christ.....20¢
†God's Hand, and Loose Him and Let Him Go.....20¢
‡Giving and Receiving.....20¢
Helps for Teachers of Practical Christianity.....15¢
Holy Spirit, The.....20¢
*In Christ's Garden.....50¢
‡Invisible Resource.....20¢
Joy and the Way of Attainment.....20¢
Love: The Supreme Gift.....50¢
*Love's Roses.....25¢
Maternity Treatments.....10¢
Ministry of Holy Mother.....15¢
Oneness With God, and Neither Do I Condemn Thee.....20¢
Only Good, and Other Talks.....25¢
Philosophy of Denial.....15¢
†Practice of the Presence.....20¢
‡Prosperity and Success.....20¢
Prosperity Series (4 booklets marked ‡).....75¢
Pure Reason and Honest Logic of Practical Christianity.....20¢
Scientific Lessons (set of 2 books).....25¢
Talks on Truth.....25¢
Talks to Men.....20¢
†Trusting and Resting.....20¢
Truth Student With Soldiers.....paper 50¢; flexible cloth $1.00
Why Baptizest Thou?.....15¢
‡Wealth and Wisdom.....20¢

*Books and Booklets for children.

# Miscellaneous Writings

"Rest Houses Along Life's Highway"—these eleven essays which comprise Miscellaneous Writings:

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"Lustful passions no longer separate me from the pure, spiritual life. My life is lifted up by the Christ Mind and I am resurrected from the dead. My life is hid with Christ in God."—"*Christian Healing*," *Charles Fillmore.*

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